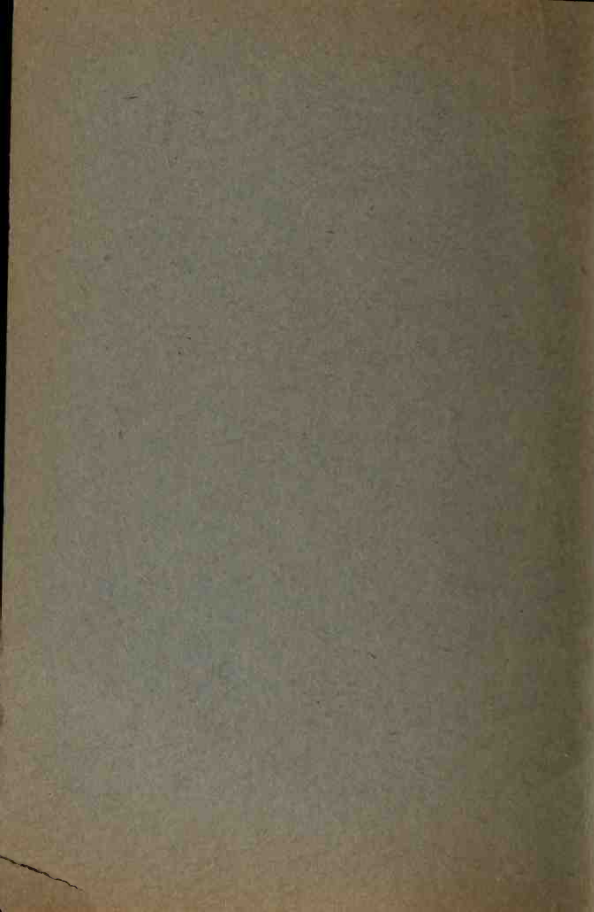


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# Yoga Philosophy

An Outline of the Secret  
Hindu Teachings

Hereward Carrington, Ph. D.



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Hereward Carrington, Ph. D.

Author of: "Modern Psychical Phenomena"; "The  
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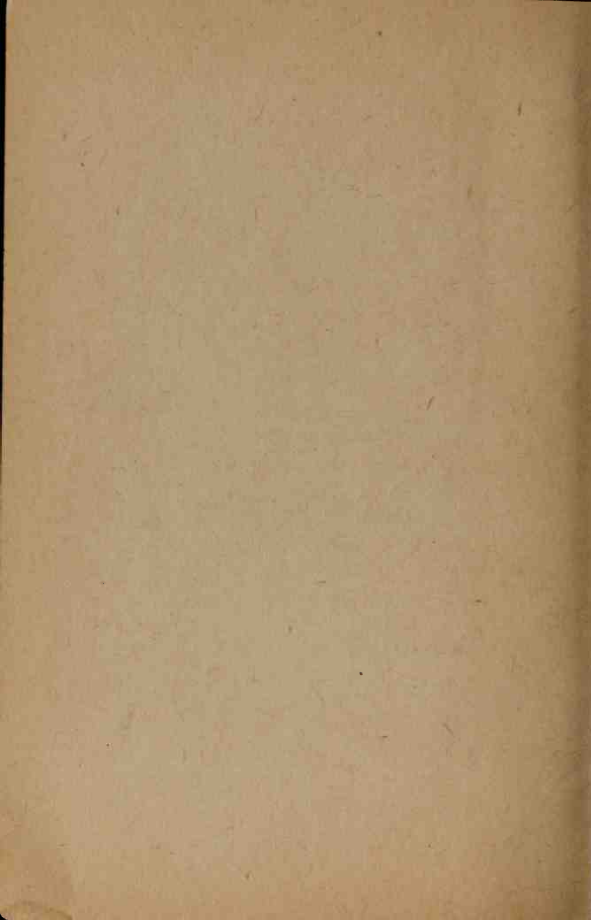
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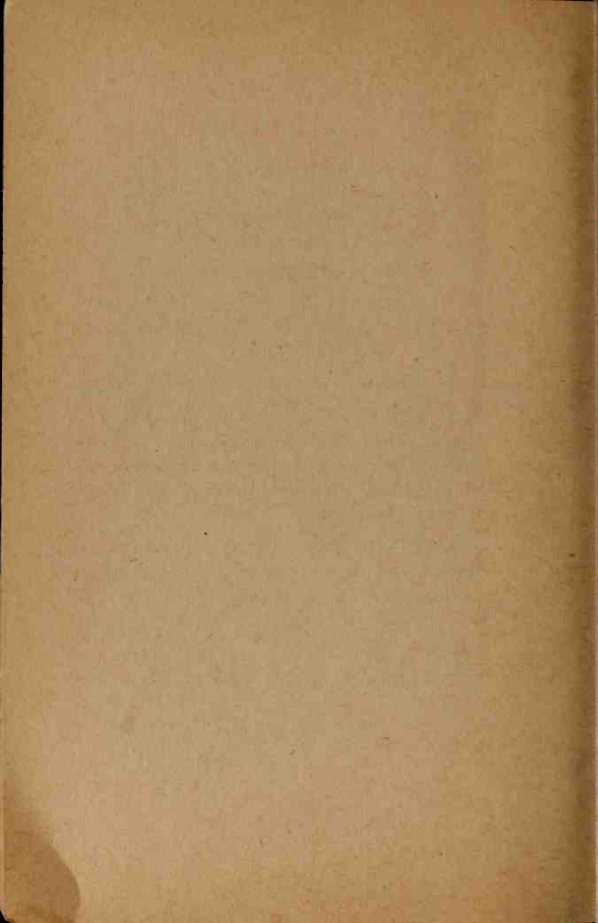


YOGA PHILOSOPHY



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# YOGA PHILOSOPHY

## CHAPTER I.

### YOGA PHILOSOPHY—*What It Means.*

The Orient has always been regarded as the cradle of all that is mysterious, magical and occult. Tales of extraordinary happenings have issued from India for centuries—of the miracles which are there performed, before your very eyes; of the extraordinary feats which one sees—the snake charming, burial alive, long trances, wondering fakirs, and the self-inflicted tortures which the holy men impose upon themselves; also of the extraordinary power of will which these men often manifest—in holding up one arm, for instance, until it withers, and can no longer be moved or brought down to its normal position again,—remaining upright, stark and still, like a mummified arm, for the remainder of the ascetic's life.

Many of these are based upon fact; others are not. For example, the ordinary fakirs are merely more or less clever magicians, traveling about the country, performing their tricks for anyone who will pay them enough to warrant an exhibition. These tricks are now pretty thoroughly understood by magicians—

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\*"Yoga" is the Yoga Philosophy. "Yogi" is a person practising Yoga.

the mango-tree trick, the basket trick, the dry sands trick, etc.; and I have described these various trick-methods in my little booklet entitled *Hindu Magic* (reprinted in "The Boy's Book of Magic"). The famous rope-climbing exploit, again of which so much is heard, is never actually seen, *as described*; it is based upon a performance which is actually given, but this is totally different from the stories which are narrated. If ever true, some form of "collective hallucination" is the only explanation. But it is doubtful whether the feat has ever been performed, as it is often described. There is no good, first-hand evidence that it has.

Aside from these *fakirs*, however, there are the genuine *Yogis*—men who live secluded in the mountains, and who can rarely be encountered. It is of them this little book deals—their philosophy and their methods.

Yoga Philosophy is one of the six systems of philosophy which exist in India. It is best known in countries of the Eastern civilization, because it contains in it an element of mystery and miracle. But mystery and miracle appeal to all humanity.

There are, of course, more than six systems of Hindu philosophy. There are agnostic and materialistic systems,—corresponding with those of the West. There is the doctrine of Buddhism and Sufiism, which somewhat resembles Vendanta, and other doctrines; but the six systems above referred to are those which claim the greatest number of followers throughout India and the Orient.

There are various forms of Yoga, which is extremely systematic in its development, and begins with the doctrine of the body, and proceeds through the active powers of the mind up to the higher principles of spirit. Thus, Hatha Yoga deals with the body and its perfection, through specific methods of training, etc.

Raja Yoga deals with the training of the mind and psychic powers.

Karma Yoga deals with the freedom of the soul by means of *work*—largely work for others.

Bhakti Yoga is a system of Yoga aiming at perfection through devotion. It is a doctrine of *love*.

Finally, in Jnana Yoga we have a system which endeavors to obtain union with God, or the universal consciousness, by means of *wisdom*.

All these, of course, to some extent interrelate. In Hatha Yoga we deal with such subjects as diet, sleep, rest, hyprotherapy and general hygienic measures, in addition to certain physiological discipline, which trains the body and develops the ascetic from that side. The effect of this is to render the body completely subservient to the spirit so that it may have complete control of it.

The object of Yoga philosophy is to merge into the Supreme Spirit. The Hindus, however, mean a different thing by the word God than we do. It does not mean an *anthropomorphic* deity; it is a kind of all-pervading universal spirit, of which we form an integral part. Their aim is to become *one* with that, to form

part of it, to emerge into it, and at the same time to absorb it. Extracting powers from it, they thus build themselves up mentally and spiritually to the point where they also become omniscient and omnipotent.

The aim of the Hindus is to eliminate the sense of personality, because they believe this to be an illusion (*maya*). Everything is part of the one Spirit; everything is God,—everything animate and inanimate,—and for this reason the Eastern and Western doctrines are fundamentally opposed in this respect.

There are two kinds of Yoga practised, the *practical* and the *superior*. It is necessary to do the practical to rise to the superior.

The Sacred Books of India prescribe eight stages to attain perfection. The whole course may well be likened to an educational curriculum. Thus the "Fourfold Path" is the school course, when the man is prepared to do his part well here and taught to apply his learning to everyday life. The last four stages of the "Eightfold Path" are the college course, when the student dips more deeply into the mysteries of being; when he has risen above the ordinary theories and experiments, and knows more than he can teach. Degrees are of no more value to him, and the deepest theories propounded in books and by men are but incipient wisdom,—finger directions to the truth of which he has caught a glimpse. Bearing this in mind, we shall see how good and rational is the "Eightfold Path," and we shall be able to understand it better. Let us take



each stage and grade and extract all the meaning we can out of it.

The *first* grade is called *Yama*. The Fourfold Path has taught man to live as a man of the world,—working, doing, enjoying all the good things of earth and experiencing the passions, emotions and vicissitudes that are a part of the worldly life. Now he must rise higher. He must learn to avoid the deceits and illusory pleasures of life. Life among men is full of petty lies. He must speak nothing but the strictest truth,—the absolute Truth. Not only must he cease to ask for anything, but he cannot receive gifts, so that the desire to possess may die, and he may be under obligation to no one. Theft, even in the most far-fetched application, may not be committed. For instance, no food may be taken, no fruit broken from a garden without permission, even to satisfy the last stages of starvation. Nothing that belongs to another must be touched. Chastity in its broadest sense must be practised. Above all, self-control is the lesson of this school-room. This lesson is gathered by the acquirement of indifference. Indifference is much discussed and not infrequently ridiculed in the Occident, and among occidental races. I venture to say it is because the West has not understood the full import of this word, as used by the Oriental, because of its ignorance of the ideals of the East.

The real and inner meaning of indifference in this case is “intensity and rapidity of thought and calm,”—a calm perhaps tinged with fatalism. Everything that comes to the

mind is instantly felt and entirely grasped; and when that is done it is put aside and the mind is ready to receive new impressions in the same swift and complete manner. Thus all unnecessary agitation is avoided, for when the real nature of a thing or deed is understood, the mind becomes calm. It also kills desire, for the mind wants nothing illusory. All is illusory except One, *i.e.*, God. Thus it does not want what it understands as the illusions of the senses. It only wishes to know, to experience; not to possess. This indifference is meant to develop equally in every direction—strongly. Therefore, it must not be undervalued or considered unnatural.

The exterior must be the physical demonstration of the inward thought, and waste detracts from the mental force and purity of the Inner-Self, also,—for the loss of force must be accompanied by a lessening of purity, because the ability to resist the undesirable is weakened. Such a useless expenditure reduces the acuteness and vitality of concentration, which further reduces the force and power of the Will. Life is made up of many interests, and if an undue amount of energy be expended on one object, the others suffer and no good results are gained. Such indifference must be cultivated, to gain control,—or how can we work, especially such strenuous work as the Yogi has to perform?

Everything requires just so much force and no more,—the rest is superfluous. Further, what is gained in one direction is counteracted in another. for in Nature all things have a just

equipoise,—that is, compensation. So if too much be spent on the material side, the abstract will lose. Nor is this indifference to be acquired by killing, *i. e.*, avoiding passion, but by the subjugation of it, and by satiety, aided by comprehension. We do not cease to feel, but cease to show and care, *i. e.*, we control and master by understanding. Christ himself instances this indifference in all the recorded events and crises of his life. Moses once lost command over himself, and he was not allowed to enter the Land of Canaan. To sum up, indifference teaches:

1) To think inwardly, by oneself, without outward expression. This means bodily youth,—for our body is destroyed, and our countenance lined, wrinkled and rendered ugly by the expression of the thought on the body. Therefore the faces of people who have beautiful thoughts *are* beautiful.

2) The thought is intensified by the reservation or the proper direction of energy.

3) To understand the real nature of things readily, and to dismiss the thought when understood.

The benefits of the system are:

1) One is able to think of many more things; therefore the interest becomes wider, *i. e.*, the mind develops in many more directions, and so more equally. It is a well-known fact that Yogis can work continually for a long time, and are extremely versatile in their knowledge and interests.

2) Man is enabled to master thought instead of thought mastering him, *i. e.*, the will is strengthened.

3) Man is given power over man, for ~~silent~~ thought and feeling is domineering. ~~Silence is~~ greater than verbiage.

These are only a few of the advantages gained. From the above exposition one can see that

*Yama*, the first grade, is meant to develop man's mental equipment to something higher, by developing him fully. So we shall find, on closer inspection, that each grade deals with a new development, and lifts the student rung by rung higher on the ladder to perfection.

The second grade is called *Niyama*. Now the neophyte has been taught to regulate his behaviour to his fellow men. His ethical education is complete. He must now withdraw himself more completely from the outer world, and turn his mind within himself,—directing his thoughts Godward. This is done by conscientiously performing his religious observances, by sacrifice and worship,—like Catholic priests, who have daily to say Mass and read their Breviary. All impure thoughts are resolutely put aside; the mind must be as pure as the body. Contentment in all things must be cultivated, as discontentment robs the mind of peace, and good, kind thoughts. Simplicity in all things is one of the lessons of this classroom. Vedic verses are continually muttered and thought over, so that their inner meaning may enlighten the soul. One more lesson is learnt in this grade, namely, trust in God. The thought of the morrow is banished from the mind. "Sufficient unto the day is the evil thereof." Absolute and unwavering trust in the Lord! The mystic syllable Aum (Om) is used in this stage.

The *third* Stage is *Asana* or Posture. A period has now been reached when the pupil is required to undertake work of a very strenuous character,—so much so that it appears almost

a superhuman labour. The sages of old discovered that so long as the mind is in the body it requires the help of the brain to do its thinking, therefore the body must not be neglected.

No great work can be done without Strength and Health.

They had also noticed, as doctors and men of science are now beginning to recognize, that certain thoughts develop themselves best in certain postures of the body,— just as diet very often regulates the current of thought. Therefore, after careful observation and experiment, they discovered those positions which aided their lines of thought most. There are eighty-four (84) such positions which the Yogi has to practice. Those postures will not all be described here. Many English books do not provide a detailed description of these postures, because they say they are vulgar and disgusting. "To the pure all things are pure." Besides, what part of the human body can be disgusting or impure? Nothing that God has made is unclean. It is false modesty, caused by an imperfect social and ethical standard. The Indian philosophers are not hindered in their search after Truth and Life by such petty considerations, which have no value. Those who have practised them have found bodily health and strength and mental vigour. It is as unjust as it is unfair to condemn anything without due trial. Those who seek for the Truth cannot afford to be narrow or prejudiced. Suffice it to say that these bodily

postures are necessary both for the body and the mind.

The *fourth* grade still attends to the body. Deep breathing and the regulation of breath are taught. (This is known as Pranayama.) The process of breathing is in three parts,—inhalation, retention and exhalation. The time taken to perform each action is proportionate. The Yogis have discovered the proportion, and its apprentices are taught to breathe accordingly. Gradually the aim is retention, *i.e.*, suspension of breath. Any one who will try the experiment will find that the brain works with dizzy celerity when the breath is held in the body. This, then, is the object. Another object it has—namely, by suspending the breath, life—it is said—may be prolonged indefinitely. How well Yogis have succeeded in this wonderful art may be gathered from various accounts which narrate the interment of Yogis in sealed, air-tight coffins for periods varying from seven to forty days. The experiment was tried on a Yogi, with his consent, by some well known British officers, who testified to the incident on their word of honor, and also signed a paper giving an account of the whole experiment in all its details.

Nowadays it seems hardly necessary to tell of the effects of deep breathing. It is known to everybody that deep breathing makes the blood pure, the eyes bright, the complexion clear and clean, the skin smooth, and that it fills the body with the exhilaration of health; but few know that it makes the body glow—actually *glow*. For many decades the occidental scien-

tists laughed at the idea that the human body glowed and gave forth light; but lately, within the last two years, a series of experiments on chemicals and other substances sensitive to light, undertaken by French and also American scientists, have proved clearly that the human body *does* emit a form of light. Youth radiates more light than the aged, and the so-called "beauty of youth" is said to be largely due to this glow. Deep breathing produces more glow than most ordinary youths have,—and brings new life, youth and beauty to age. It is a most noticeable and remarkable fact that Yogis, however old they may be,—and some of them are said to live three and four times the span of seventy years, or an ordinary man's life,—always look young, some positively handsome; all have brilliant eyes, and all are strong and healthy.

Together with the above-mentioned exercises, there are, in the third and fourth stages, others whose purpose it is to strengthen and cleanse the body, such as cleaning the nasal organs, by drawing water through the nostrils, passing water right through the body, regulating the heart-beats, sharpening the five senses, and other exercises for the control of every limb and muscle of the body. I refrain from detailing the practices,—however interesting may be their results,—in deference to the false ideas of propriety now current in our present-day social life. Suffice it to say that, after a man has submitted himself to the above discipline, he is perfect master of every little action of his body.



Now stands before one a man who is as complete as the world can expect him to be. He is correct in his relations with men; his piety is of a high order, but still conventional. He is master of his body and to a certain extent of his senses, *i.e.*, of his *five inward* senses; but as yet he is not immune from the action of the *outward* sense on him,—though he began their control with the practice of Indifference in the very first stage, and carried the process in modified forms through the succeeding stages. But now, in the fifth stage, he must devote himself wholly and solely to the subjugation of the effects of the senses of sight, hearing, touch, smell and taste.

This *fifth* state is called *Pratyahara*. In this grade the practice is to withdraw the attention from all objects and to accommodate the thought to the nature of the mind. He is rising on the mental plane, and can control his own thoughts: "I do not want you; I want another! You have come unbidden,—go at my command!" But yet he is not in a position to say, "*All* thoughts go away; I wish to rest my mind." Now, to attain this complete mastery is the aim of the neophyte in the *sixth* stage. The fifth grade is more a preparatory to the sixth than a grade distinct by itself.

The exercises grow difficult in the *sixth* grade, called *Dharana*. Its object is two-fold, *viz.*, (1) to gain mental composure, (2) to steady the mind. The first is gained by holding the mind perfectly blank, allowing no thought to enter into the consciousness, and permitting the senses to perform none of their



functions. This is a most difficult object to attain, for the mind must not be even conscious of its prohibition to itself. It must be maintained perfectly blank. When this difficult task is learned, the mind is taught to fix its attention without swerving on some object or point. Very often the tip of the nose is selected. This is called steadying the mind.

Dhyana is the *seventh* grade. Material objects are discarded, and thought is fixed on knowledge, the Supreme Being, or some other abstract idea, to the exclusion of all other thought. Unification is attained.

In the *eighth* stage, called Samadhi, the last grade is reached. It is one of profound contemplation; the thought is trained on the Supreme Being *only* and there held. The soul becomes enlightened, the man divine, and all powers of heaven and earth are said to belong to the Yogi. His condition thereafter is ecstatic. Cold and heat do not touch him, prosperity and adversity have no influence; joy and sorrow are not for him; he is above all earthly states,—He is one with the Supreme Being. It is after this state has been attained that the Yogi is able to perform “miracles.”

This, in brief, is the object of the Yogi,—to attain a state of universal consciousness and become one with the Absolute; but in the course of this development, and as it were as an offshoot or resultant from it, certain psychic powers are automatically developed by certain practices which the Yogis adopt. The prime object of the Yogi is not to attain these psychic powers—and hence they differ from our

psychics and "mediums" here in the West, who desire phenomena above all else. The Hindus believe, however, that these psychic faculties will come of themselves when a certain state of inner development has been reached; and their object is to attain this development not by passive sitting for phenomena, but rather by intense inner development and activity, coupled with certain exercises or practices devoted to the purpose of arousing certain secret energies within the system, and when this end has been accomplished these psychic powers come of their own accord.

As the student proceeds, he will see that the Hindus have a whole system of physiology, of which we in the West know nothing, and which the average physician would wholly deny. Thus, they speak of certain *nadis* or infinitely small vessels which traverse the body, and of these there are more than seven hundred million! They also tell us of certain inner, psychic centers which they call *chakras*, but which would not be discoverable by the dissection of the human body; and of a hidden, latent and sacred energy, known as *Kundalini*, which is said to reside at the base of the spine, and which, when aroused, vivifies these various *chakras*,—thereby rousing them into activity, and stimulating the psychic powers of the Yogi.

All this, however, we will explain in detail in the chapters which follow. For the present, this brief outline of Yoga will suffice to give the reader an idea of the philosophical system in which the Hindus believe, and of their methods of attainment, by means of certain scientific

mental and physical practices which are, we might say, modes of development of the inner psychic powers, and the attainment of Cosmic Consciousness.

In the next chapter we shall begin a concrete study of the methods of development, by which these powers are to be stimulated into activity.

## CHAPTER II.

ASANA—(*Bodily Posture*).

Yoga, then, is a system of graduated ascetic practices, which the Hindus have developed to a very finished degree,—as the result of many years of experimentation. Yoga is very closely allied to the Vendanta, which is a religious philosophy. Yoga is the practical side of it, as it were,—in the same way that ceremonial “magic” is the practical part of “occult science.” Occultism has a perfectly definite scheme of the universe, and magic is devoted to the psychical or practical work,—very much in the same way that Yoga is the practical work, which travels along the lines of psychic development.

Bear in mind very clearly that this whole conception of the Hindus is that our individual consciousness, the ego, the self, is not an isolated “thing,” which is tied up in our own brain, as we think in the West, but is a fragmentary part of the Universal Consciousness. It is all part of one Being,—in the same way that a drop of water is a portion of the bucket of water; you can lift it out and pour it back again. It is separate and it is universal. That is one of the great points; while we *appear* separate, here in this life, we are all part of the Great Scheme, and we desire to get in touch with that Universal Consciousness. The Hindus think they can draw upon it. Just as there

has been an extraordinary power,—electricity,—all through this world, in the atmosphere,—but humanity had not reached the point where it could employ it,—so the Hindus say, “We have this extraordinary amount of energy which is going to waste; let us harness it and utilize it!” And in addition to this, there is a certain metaphysical or religious training which accompanies it.

A curious thing about the thinking processes is that bodily posture has a great deal to do with them. You will find that when you begin to meditate. If you close your eyes, the stream of consciousness is broken into by all kinds of stimuli or sensations,—chief among which are *physical* sensations,—coming from the body. So, the Hindus said, the first thing to do is to put the body into such a state that it will not keep interrupting consciousness. In other words, if you put your body in *any* ordinary position, you are, after a time, uncomfortable. The Hindus said, “There must be *some* positions that won’t keep interrupting consciousness,—so that we can think without these breaks in consciousness, during meditation.” And there are such physical postures which you can assume. They may be painful at first, difficult to assume,—but if you once “get” them, you will find yourself in a peculiar position, which the body can assume and maintain, and you will find that you are then free from these “breaks.” So the Hindus studied and worked on it for hundreds of years, and finally they settled on 84 different postures,—many of which, unfortunately, it will be impossible for me to illustrate.

The definite object in Asana is to place the body in such a state that it will be free from interruptions.

You must first of all learn *relaxation*. The first thing to do is to relax the "solar plexus,"—to feel it "open,"—because that is the beginning, essentially, of right breathing.

One of the best practical exercises is the following: A low pillow is necessary,—or, better still, none at all. With eyes closed, *think* of the back of the neck. Just let the pillow hold the weight of your skull. Think separately of the right arm, the left arm, right leg, left leg, and the structure of the body. Go over it again eight or ten times,—dwelling about eight or ten seconds on each member. Breathe deeply, relax, and control yourself so that you can absolutely relax every muscle of the body; and you will find you will go to sleep. The second point is that you will be as refreshed in ten minutes of this simple method of relaxation as you would be by hours of sleep.

Before going into the Asana positions, one thing you must learn, viz., *balance*,—the balancing of the body.

1) Lift up the right foot with the left hand, standing on the left foot; balance the body, keeping the *back straight* and the *knee down*; try to get the foot as far up as possible, until you begin to feel a pain in the knees. The idea is to keep the balance with the *back straight*. Do that once slowly; then, without using the hands, do it rapidly, alternating. Kick as high as you possibly can. Use a chair to balance yourself, if you absolutely have to.

2) Another exercise: The Hindus can do what we Europeans cannot do very well. If you squat down, you will find that you squat on your

toes, which is easy,—but if you look at the Hindu, you find that he is sitting on his *heels*, balancing,—extremely difficult because our bodies are not properly balanced.

3) The next position is to insert the insteps into the bend of the knee-joints of the opposite legs. Bring the right foot up through the hole made by the left leg.

4) The next position is, sitting flat on the floor with the knees straight out, toes out, keeping the spine straight, holding the toes, keeping the knees rigid.

5) The second part of this position is the same, while bending the head down, touching the knees with the forehead.

6) Holding the same position (and holding the toes), pull one foot up to the ear, like an arrow in a bow,—holding the other toe in the other hand.

7) Sitting on the hands balancing, lift the feet up in the air (feet outside hands).

8) Right foot under body; the other foot out straight; hands flat on thighs, spine erect and chin back.

9) Vary the last by bringing up the other foot instead. In this position you do your breathing exercises.

10) Lying flat on the floor (like a corpse).

11) This position is called "THE GOD," and it is nothing but sitting in a chair, with feet and knees together, spine and head straight, hands on the knees.

12) The IBIS. Bring up the right foot as in the balancing experiments, only this time hold the right foot with the right hand, and with the left hand on the lips with a straight forefinger. Knees together. Then stand on the other foot.

13) The DRAGON. Kneeling on the toes and knees, hands flat on thighs; spine straight, head erect.

14) The THUNDERBOLT. Sit on the left leg, with the right foot straight out, hands on the knees, spine straight; the third finger and the thumb of each hand together, on the two knees. It is believed that a magnetic current is established in the body by those fingers, held in this manner.

*Asana* positions are difficult, but if you can do them at all, you finally get to the point where you can hold them for hours without getting tired,—in fact you sink into them with the same sense of relief as you would into a warm bath. In these positions the mind is free from physical interruptions.

*We must get the body subjected first;* otherwise, as you shut your eyes, you will be conscious of your body. As to the relaxing exercises, when lying flat on the back place a book on your abdomen, over the "solar plexus." While breathing, cause the book to rise and fall. Learn to *relax*; get some sort of balance to the body; and then try any position which you find is comfortable, and can be retained for some time without constantly annoying you. Practice this every day for at least ten minutes, so that you can get into a condition in which you are not conscious of the body, when you are sitting in this position, with the eyes closed. Then gradually work into a suitable *Asana* position, and hold *that* every day until it becomes easy and comfortable for you. Once you have acquired this, you have taken the first definite forward step towards psychic unfoldment, according to the Yoga teachings.



## CHAPTER III.

PRANAYAMA—(*Breathing Exercises*).

We now take up the question of energy or *prana* distribution,—mainly through certain breathing exercises.

A great deal of the material contained in the last chapter may have appeared quite irrelevant, at the time; but it was not so, because you have got to learn balancing and relaxation, and these positions of the body, before you can progress to the mental exercises later on.

The chief thing to do, first of all, is to place the body in a restful and relaxed state, so that it will not keep intruding itself into the conscious mind; and that you must learn to do by means of these Asana positions. Seat yourself in a comfortable chair, with the spine *straight*. That is really quite essential, because of certain exercises to be given later on, in connection with the spine—that is psychic practices. The spine must be fairly straight, and the muscles must not be too relaxed. They must be relaxed in a way, but yet there must be a certain tension there, as though you are ready to spring. You must feel you are *not* going to get up, you are *not* straining to get up, but preparing to get ready to get up! *That* you must practise,—that attitude you must try to have and hold,—while keeping the head fairly loose, the spine straight, and the hands open. Placing

the thumb and third fingers together has certain mystical meanings; it represents the circulation of the "magnetic" currents; the marriage of the sun and moon; male and female; and various other things,—more especially if they are resting on the knees. You must be "at home" while holding these positions for some considerable time.

Do not lean the body too far forward or backward; and do not, above all, get any "kink" in the spine either way! It must be relatively straight, up-and-down. The reason for this is that when you come later on to the psychic, internal practices, in connection with breathing, you will find that there are certain internal currents which travel up and down the spine; and these would be interfered with immediately by any cleavage or bend.

The first thing to do then, is to practise these positions, and also relaxation,—particularly relaxation in and around the neck and the "solar plexus." It is very essential to *feel* the relaxation there, so that you can consciously feel that it "opens," like a flower,—just below the spot where the ribs divide. If that be tense, it will stop your development until you can relax it. The thing to do is to concentrate and get enough "control," so that you can feel it, and then you can relax. The plexus itself is like a great octopus; it is the biggest nerve-center in the body, aside from the brain, and is the ruler of the "sympathetic system," the stomach and other vegetative functions; so, for that reason, the stomach should not be full when these Yoga exercises are undertaken, because

it would press against the plexus and against the heart. That is one of the reasons why it is very important that the stomach should be empty, and the food very light.

We now come to *breathing*,—which is, in one sense, the most important keystone of the whole Yoga system. There are two ways of considering it, the exoteric and the esoteric,—the outer and the inner. Our exoteric or Western doctrine is, of course, propounded in books on physiology. The blood flows through the lungs; it is at the beginning dark; it then comes into contact with the oxygen in the lungs, and is rendered by that contact scarlet, arterial blood, and in that way is changed. If it circulates two or three times through the lungs and they are imperfectly filled with oxygen, it does not meet enough oxygen, and it is only partially transformed into scarlet blood, and goes on its way semi-loaded with impurities; but if there be plenty of oxygen in the lungs, it is, of course, changed completely.\*

From any point of view, deep breathing is very efficacious. But another thing! We find that breathing has a tremendous effect on the mind, the character, the flow of thought and the whole stream of consciousness. If you feel depressed, just take a few of these exercises, with loose clothing, and the feeling will pass away,—showing that it is largely due to the circulation.

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\*For a full and interesting discussion of the physiological side of breathing, see Dr. J. S. Haldane's *Organism and Environment; as Illustrated by the Physiology of Breathing* (1918).

Here is an interesting physiological fact, very little known,—in fact I have rarely spoken to a doctor who knew it,—though it seems to bear out very strikingly the Eastern philosophies. If you put your hand on the wrist, you can feel the pulsation,—or in the upper arm, or in the ankle or wherever there is a pulse. It simply shows the rate of the heart-beat. The pulse varies from seventy to eighty to the minute, or more, according to the degree of excitement, exercise, and so forth. That pulse-rate is the same all over the body,—into the neck, the head, even the coverings of the brain. But the circulation *in the brain itself* is synchronous with—or correspondent to—*not* the heart pulsation but to the *breathing rate*,—that is twelve or fourteen to the minute! This is a very striking fact and it seems to show us that there is,—in the circulation of the brain itself,—a pulsation which is synchronous with, or correspondent to, the breathing-rate.

This has been demonstrated by a series of very fine anatomical experiments made by an English surgeon, and certainly seems to bear out the Hindu contention that there is a definite connection between consciousness and the breathing rhythm.

If you take painting lessons from a Japanese artist, he will begin with breathing exercises,—to obtain, first of all, the “Rhythm of Nature.”

In addition to our Western knowledge of breathing, therefore—which physiologists possess,—there is an inner or esoteric doctrine,—which says that, in addition to taking in oxygen from the air into the lungs, you at the same

time take in a vital *something*,—a “principle” or “essence,” which is known as *Prana*; and this *Prana* is the supporter of vitality,—that it is the creator of vitality; and it exists in a sort of fluidic form in the atmosphere,—so that, as we breathe in the air, we also take in this *Prana*. By certain mystical exercises, we can raise the degree of circulation of this *Prana* in the organs of the body. The *Prana* circulates through the nerves and through the blood-vessels; so that we can *force* the circulation of *Prana*.—once we get it inside ourselves,—throughout the body, *i. e.*, through the nerve-centers.

The Hindus have a whole mythical system of physiology, which we will come to a little later on in more detail. They claim that there are certain nerve-centers or *Nadis*, as they call them. There are 72,000 of these, and each of them has innumerable ramifications. If you take a scalpel or a knife, and dissect the human body, you do not find these centers. But the Hindus say, “Ah! they are not composed of *physical* matter, but of *astral* matter; therefore, not having any astral senses, you cannot see them.” These nerve-centers are the storage-centers and chief means of circulating the *Prana*.

Now, the first thing to learn, in breathing exercises is: *Nose vs. Mouth Breathing*. Every doctor will tell you to breathe through the nose, but very few people know how to do that properly. You ought to breathe as though you were smelling a flower, and taking the scent right down, into the lungs. But you must do it in

this way: instead of the air striking between the eyes, so to say, you must try to relax the nose and the passages all around, so that the air goes right down to the throat. You must feel the cold in the throat, instead of in the nose or between the eyes. Different sounds are made in the different kinds of breathing.

A good way to obtain a large volume of air without opening the mouth is this: hold the *teeth open* (just enough to get a finger in between them), and *close the lips*. They call this position the "rabbit throat," because it makes one look like a rabbit! When you have done this, you must draw down the lower or under part of the throat and mouth. Normally that is very soft; when you press down it makes it tense and hard. Do this as you hold the teeth apart and the lips closed. This opens all the passages and gives you an enormous passage of air.\*

Now you have passed the air into the throat. In doing this,—when you analyse your sensations—you will find that you tend to keep the back straight and the chest high. Now, by muscular effort, without breathing at all, you must lift the chest up *at the top*. That is the position which you must hold during all the breathing, and all the expansion must come practically from the sides and bottom of the

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\*There are theoretically *two breaths* which flow through the right and left nostrils. *Ida* is the nerve current on the left side of the spinal cord; the left nostril. *Pingala* is the nerve current on the right side of the spinal cord; the right nostril. They are also known as the Sun and Moon Breaths: but all this we shall come to later on in this Book.

chest. You must relax thoroughly. There must be no strain at all, but perfect relaxation. This breathing must become so natural that you do not know you *are* breathing!

There are three kinds of breathing,—upper, middle and lower; in other words diaphragmic, side-breathing and top-of-chest breathing. You should be able to fill any one of those three parts *separately*.

The full breath of the Yogi is from the abdomen up. Bend slightly forward, in practice, and breathe out thoroughly first. Now inhale until you have a full breath; retain it. The chest must be kept elevated more or less all the time. Now, when you get to this point, you must begin certain exercises; and the first and the most simple of these is to *hold* the breath for a definite period and then exhale. That establishes the *rhythm*. If you breathe-in five seconds, hold it five, and breathe-out five.

The great desire of the body is to eliminate poisons. There is a poison residuum which always gets left in the body; and if that is allowed to remain, the body will try to rid itself of that before taking in any more air. This rhythmic breathing is very important. You should practise it morning and evening, for some time, beginning with six or seven seconds, and raising it up to ten,—which is a fair medium; twelve or fifteen is pretty good. Get the cycle even; close the eyes and empty the mind; think of nothing *but* this cycle; and after three or four times the body seems to get into a rhythm by itself, when the breathing



seems to go on mechanically. That is what you want it to do.

Later on, when we came to mantras or chants,—rhythmic syllabic words which are pronounced,—you will find that they should be performed in the same manner. In fact, these mantras are very intimately connected with the breathing exercises, and you can often attain rhythmic breathing exercises by saying the mantras.

A friend of mine who was working at Yoga, and was very far advanced, told me that for *thirty-six hours* he said a mantrum without stopping, and he finally fell asleep and woke up again and was still saying it! The body had got into such an absolute rhythm that it went on by itself,—even though sleeping. And this is what you want to attain,—this complete rhythm, unconsciously. William James once said that all our civilization is based upon making as many acts as possible unconscious. The baby who learns to walk has first of all to make a tremendous conscious effort; but as he learns it becomes totally unconscious so that grown people can walk along the street, reading, breathing and able to see and hear,—all these things going on mechanically at the same time. And you should do whatever you can mechanically; for instance, buttoning your coat. In other words, it is just like delegating work to other people; the more you can delegate to them the less you do yourself. That is important for two reasons. In the first place, we have found that only those parts of the body and the nervous system get fatigued upon which con-



sciousness works, but that all the vegetative functions of the body,—the heart, and so forth,—go on mechanically during sleep. The parts which tire are the parts which consciousness uses. So that the thing to do is to get as many parts to function unconsciously as possible.

The second point to observe is that it leaves your mind free for other things,—the labours of life, or anything you want to do,—particularly exercises of this kind, meditation, and so forth.

There are two things you may cultivate, as aids to breathing. One is breathing through a straw. The other is, closing a single nostril, breathing in through one and out through the other, which cleanses all the passages and at the same time improves the lungs and adds to the strength, by pulling and pushing the muscles of the abdomen.

We now come to various specific or particular *kinds* of breathing. First of all there is what the Yogis call the cleansing breath. This is very important, and one that is used after many other breathing exercises are mastered. Inhale a full breath, fill the lungs with air; then, when you are holding the breath, put the lips into the form of a sort of whistle, and breathe out very quickly; then hold; then out again in little gasps, as it were. It is very stimulating. Laughing, and all exercises which stimulate the diaphragm, are very beneficial. The "cleansing breath" is used after many of the Yoga exercises. You cannot think if the muscles are in tension anywhere in the body. Persons will sometimes say that they cannot remember

things. Now, that is because they are tense! When they relax they will find they *can* remember clearly. You will find an intimate connection between memory and all the functions of physical and nervous and muscular relaxation.

Here is a very good exercise,—it is not altogether a Yoga exercise but is a good one to practise: with the shoulders slightly stooped, arms forward, begin breathing in and at the same time, extend the arms limply upward in front of you. Now, when you get to this point (arms horizontal), then the hands should be clenched and brought back to the shoulders,—tighter and tighter,—holding the breath all the time. Then hold this position, still tense, arms out; then relax and exhale at the same time. Throw the arms out with a jerk *before* you let out the breath,—which you do as they fall to the sides. That is called the nerve vitalizing breath, and is very useful.

Now, the vocal breath. Take in the breath, retain, and then force out the whole breath through the open mouth *suddenly*. It must be done from the diaphragm.

*Prana gathering exercises* should be done on a flat, hard bed or something of that kind. You must lie down for them, so as to get the relaxation and breath to the solar plexus; and then, when you have taken in your complete breath and held it for a moment—(now begins the psychic breathing)—imagine that you are, at the same time, breathing in *Prana*, psychic energy. Imagine or conceive that there is an enormous field of energy or force all around you, which you only have to “tap”; that this is

vitalizing, and that you are drawing it into you at the same time that you are breathing. As you inhale this, and retain the breath, you then begin to *will* that the *Prana* shall circulate through the entire system in the same way that the blood circulates.

Now, in this prana gathering and distribution, hold the breath and at the same time feel, be conscious,—if you can,—of every part of the body, and follow that Prana-current as it circulates. After it has made a complete circuit of the body, you can exhale. Usually you should begin at the heart,—then go down, and up the left arm, over the head, down and up the right arm; and so forth. Outline the body. *Will* it down the centre of the leg,—not on the side,—on the inside of the foot, as it were, and so on. You follow the central nervous system, in other words; from the heart up to the shoulder, down and up the left arm, and so forth. When you get back to the mouth exhale.

This teaches you, for one thing, to be *conscious* of every part of the body, and to *feel* with every part of the body; and that has a very interesting analogy with certain psychic phenomena. Lombroso has cited a case in which a medium illustrated or displayed what we call “transposition of the senses,”—which is quite frequently known. That is to say, she “saw” with the lobe of the ear, apparently; but mediums sometimes “see” with the “solar plexus.” We bandage the eyes, in these tests, and then hold an open book in front of the body,—and the subject reads. It is as though the sense of sight had been transferred to the ear

or to the "solar plexus," or to some other part of the body.

This "transposition of faculties" is something which results, in some unknown way, from the ability to be conscious of, or to feel with, every part of the body. Every part of the body should be conscious, and controlled. The Hindus can move the heart and control all the actions of the internal organs by complete conscious mastery.

This rhythmic breathing is also the basis of many other psychic phenomena. Telepathy between the Hindus is practised while they are breathing rhythmically; and we ought to practise or experiment in this manner. Two people who are breathing in perfect synchronism should try experiments in telepathy. So far as I know, this has never been tried systematically; but we *ought* to try it. For instance, it was known in India, long before the telegraph was in operation, that the natives at the bazaars always knew events a long time before the Europeans. It seemed to be "in the air." The natives knew all about it; and perhaps six or twelve hours later, the news that such-and-such an event had taken place would arrive,—which was already common knowledge among the natives. *How* they got it no one knows, but we suppose it was by some species of clairvoyant or telepathic power which they possessed.

During Prana-gathering and Prana-distribution,—you should be able to charge-up the "aura" of the body. It has been said that "obsession" is due to the fact that our aura is very permeable and very loose and flabby; and we should seek to strengthen it. These "vital

rays," which come from the body, instead of being rigid are, in such states, relaxed; and the object of these experiments is to strengthen these rays, and make them stand-out all over the body; and when you do that, you are said to be impervious to disease and to obsession, and so on.

There are two experiments that will show you the existence and reality of this aura,—of this vital fluid. One is to take a glass of water, and hold your fingers over it, and *will* intently that the energy shall pass from your fingers into the glass of water. Quite a few people can so "charge" the water that it has a perceptible taste, like carbonic. In fact, you can take ten glasses on the table, and "charge" one, and a sensitive person will pick out the glass that has been so "charged." When the subject who does the selecting is in a hypnotic trance, the right glass is nearly always picked out.

Another experiment (this may be tried in the dark or in a dim light): Hang up a piece of black cloth, and then hold the fingers together (finger-ends touching). Hold them against the black cloth in such a way that the light does not shine directly on the hands; *i.e.*, they remain in the shadow. Now, when the body-shadow is thrown on the hands, hold them together for about thirty to fifty seconds, and then gradually move the hands apart. You will see streams of "vapour" coming from the fingers. Every one can see this, practically. And as you move the hands apart, and up and down, you can see these filaments or threads become more and more tenuous and thin, and finally

break off. You can really see these threads moving with the hands,—against the dark background. This shows us that there is a magnetic current or fluid established, and in circulation in the body,—and that when the hands are separated, this fluidic, cobwebby, spidery material is seen. It is, I think, probable that this is the first, faint beginning of materialization,—this fluidic substance which is thrown-off the body; and this energy is closely related to the Prana of the Hindus.

To return, however, to *Pranayama*. Up to this point we have had purely physiological breathing, you might say. But the Hindus have developed two offshoots from this—the “Psychic” and the “Spiritual” breathing. Psychic breathing is practised in connection with mental exercises; and they have a saying, “Blessed is he who can breathe through his bones.” That means that you can apparently absorb this Prana not only through the lungs but through every pore of the body, like a sponge, and particularly through the long bones of the legs.

We must also learn to *force* this Prana through all our cells and even through our very bones. And what you should do, to develop this power, is to lie perfectly flat,—relax, and breathe rhythmically. Maintain a perfect rhythm,—we will say 10 in, 10 hold, 10 out,—10, 10, 10, over and over again; and when you have done this, *will* that this Prana shall be absorbed through the legs,—the bones of the legs and the body,—and you will feel a perceptible current established through the body in this way. I think that many people can get

the first faint tinges of this,—a sort of “prickly” sensation,—very soon. It is hardly necessary to say that these exercises should be undertaken *cautiously* and *gradually*.

Yogi Ramacharaka, in his *Science of Breath*, thus describes the “Grand Psychic Breath”:

1. Lie in a relaxed position, at perfect ease.
2. Breathe rhythmically,—until the rhythm is perfectly established.
3. Then, inhaling and exhaling, form the mental image of the breath being drawn up through the bones of the legs, and then forced out through them; then through the bones of the arms; then through the top of the skull; then through the stomach; then through the reproductive region; then as if it were travelling upwards and downwards along the spinal column; and then as if the breath were being inhaled and exhaled through every pore of the skin, the whole body being filled with prana and life.
4. Then (breathing rhythmically) send the current of prana to the Seven Vital Centres, in turn, as follows,—using the mental picture, as in the previous exercises:
  - (a) To the forehead.
  - (b) To the back of the head.
  - (c) To the base of the brain.
  - (d) To the solar plexus.
  - (e) To the sacral region (lower part of the spine).
  - (f) To the centre of the stomach (navel).
  - (g) To the reproductive region.

Finish by sweeping the current of prana, to and fro, from head to feet several times.

5. Finish with cleansing breath.

I should not advise the student to attempt these exercises, however, until later,—when we have entered more fully into the question of these Seven Vital Centres, and seen how to



arouse them properly, and in the right order. For the present, the simpler exercises alone had best be attempted.

In this connection, it is interesting to note that Flagg, in his work on *Yoga, or Transformation*, says:

In performing these (the breaths) there will be felt a peculiar tensive fulness of the whole body, reaching to the nails of the fingers and toes, and even the roots of the teeth. Says Chung Tzu, in his only allusion to the breathings: "*Pure men draw breath from their heels. . . .*"

The question naturally arises: why do not ten breaths a minute let in as much or more of the vital force (*prana*) as one long drawn breath, retained for a whole minute? The ordinary breathing, short and frequent, certainly suffices to supply the blood with oxygen. Why not also to supply the organism with whatever else it wants,—that comes in with that oxygen? But there is a difference between ten quick taps and one slow pressure,—between ten short vibrations and one long one,—difference enough to make of one thing quite another thing, both as to action and effect. Whoever tries them will know that the Yoga breaths *do* in fact produce effects which ordinary ones do not, and be apt to presume that this is because the long ones give more time than the short ones do for the inflowing force to act,—as imparting, and the organism, as receiver, to appropriate,—the beneficial effects of the breathings, and there is no *a priori* reason why they should not be what they seem. . . ."

As you practise these breathing exercises, in



connection with concentration, you will probably pass through four stages: (1) the body breaks out into a perspiration; (2) everything appears to go black before you. That passes off, and then you experience the sensation of (3) hopping about like a frog. If you are sitting cross-legged,—this is a curious feeling. Physically, people do not move, although apparently in some cases they *do*; and the theory is that you only hop about like this because the body is not properly balanced. If, they say, it were properly balanced, then, instead of hopping about, you would go straight up into the air,—which is (4) levitation. That is what the Hindus aim to attain,—this equilibrium of force; and that is the chief thing which this breathing does, viz., to establish equilibrium.

You must establish this rhythm between yourself and the rhythm of nature; and when you have done that, you adjust yourself to your environment in this way, and then these curious things happen!

In connection with these currents within the body, we will come later on to the so-called *Kundalini*, which is the great secret spring of life, or sacred "serpent"; it is very closely connected with these breathing exercises, and with the passages or tubes in the body,—particularly with the two nostrils and the mythical "hole" in the spine, up which this current passes; and it is because of this that the spine must be held *erect* in all these breathing exercises.

Besides the psychic breathing, which we have

just studied, the Hindus practise what they call spiritual breathing. The object of this is, again, largely to meditate upon some ideal,—that is, some spiritual conception, usually an abstract conception,—such as the Infinite, or Cosmic Consciousness, or Abstract Good, or something of that sort. It may be some more concrete thing, but usually it is some abstract idea, in connection with spiritual breathing. While the breathing is going on, these ideas are retained in the mind. We shall consider this more fully in the chapters devoted to the awakening of the *Kundalini*.

This is all I have to say at present about breathing. The rest is merely a question of practise. Keep constantly in mind the idea of relaxation during the period of breathing,—relaxation of the body, and the *Asana* positions, with the spine straight; and deep breathing, in this sort of rythm. Get a metronome or a watch or clock; set it going, so that you have an *exact* measurement. There must be perfect rhythm established. . . .

I cannot conclude this chapter better, perhaps, than by quoting the following fine lines from Don Marquis,—intended to symbolize and portray the power of rhythmic-Breath:

### BREATH

*We are the shaken slaves of Breath:  
For logic leaves the race unstirred;  
But Cadence, and the vibrant word,  
Are lords of life, are lords of death.*

*Not facts nor reasons absolute  
May touch the crowd's composite soul,  
But rhythm, and the drum's long roll,  
The orator. the arrowy flute.*

*The gods mixed music with our clay. . . .  
Rune-giving Odin, Krishna, Pan,  
More in the running blood of man,  
His tidal moods they mete and sway.*

*We soar to heaven on a tone,  
Or shod with magic syllables  
Glide on like shades through shadowy hells. . . .  
Breath more endures than steel or stone!*

## CHAPTER IV.

MANTRAYOGA (*Chants*) AND PRATYAHARA  
(*Meditation*).

We must now take up for consideration three different topics. The first is an extension, really, of Pranayama or breathing—in fact, it is very intimately connected with it. I refer to so-called Mantra Yoga or Yoga through mantras,—a series of words uttered rhythmically. These are certain formulae, which have been worked-out by the Hindus, mostly in the Sanskrit, but later in the Pali dialect; and the effect of these words on the body is to produce a certain result,—which has been proved by actual experiment. The power of these words seems to create a sort of rhythm in the body,—which is quite remarkable.

Before we proceed to the actual Mantras, I may perhaps make a few general remarks as to the effect or power of words. The actual production of words, of course,—physically, *exoterically*,—consists simply in the production of certain air-vibrations, which are carried by the air to the ear of the listening individual, causing the ear-drum to vibrate. This is connected, by an indirect mechanism, with the nerves of hearing, and conveyed to the auditory centres in the brain,—where, by some mysterious process, which no one understands, it is

then translated into *sound*. Strictly speaking, there is no "sound" in the universe;—only vibrations which are themselves soundless! If the elevated railroad structure were to be smashed to bits, and an elevated train were to fall off and break to pieces, it would be an enormous crash to us; but if there were no living being in the universe, there would be no "sound,"—because there would be no ear to translate those vibrations into sound. All sound exists in the human brain. Between that crash and the ear that hears it, there would be nothing but air vibrations—(not ether vibrations, which are the conductors of *light*)—but noiseless, silent vibrations, traveling in the air.

Suppose you see a man on the stage playing a violin. Between that violin string and your ear-drum there is no sound,—just vibrations in the air, themselves soundless; and it is only when they enter the brain that they are translated into sound. In the same way, there is no such thing as "sight." We will come to this more particularly when we take up the question of concentration upon objects, and so forth. Between the given object and the eye there are only invisible ethereal vibrations. You see from this that everything is vibration, either in the ether or in the air, and it is all a matter of degree. There are vibrations from about 32 to 32,000 per second which are registered as the various degrees of *sound*. Then you go up to hundreds and thousands or millions or trillions of vibrations, until you get to a point where the eye is capable of register-

ing them,—from about 450 to 750 trillion per second.

Everything is in vibration, and everything in the universe is interconnected—one thing with another. You cannot displace any body—without having an effect upon the most distant star,—a *slight* effect, proportionate to the weight and mass of the star and the movement of the body. Every time a horse jumps on the earth in the opposite direction to its revolution, the same thing occurs;—everything in the universe acts and reacts, and a movement of my arm and the jump of the horse carry ether vibrations which are transmitted for ever onwards into space. Everything in the universe is interrelated. Therefore any disturbance in the air theoretically acts and reacts for ever thereafter.

Have you ever read Edgar Allen Poe's essay on "The Power of Words"? If not, I advise you to read it! He imagines two ethereal beings travelling through space; they see certain fiery worlds and certain cold worlds; they talk about them, and finally one of them says, "This earth which you see, this fiery earth, was a word that I uttered, and this cold world was another word that I uttered." That is the upshot of the story, that they actually *created* something,—the words did. Of course that is fantastic, but the idea is that every word you ever utter, every action you ever make, is recorded for ever on the air or the ether of space. In this connection, we must also remember that "In the beginning, the Word was with God, and the Word *was* God." This di-

vine Creative Word, the *Logos*, might be treated at length; but for our present purposes, a reference to this matter is all we need make.

One other point, before we pass on to the Mantras themselves; and that is the symbolism of communication between minds,—one with another.

I do not know if you have ever thought that when two people correspond with one other, or get into touch with one other,—i. e., when they *know* one another's minds,—that it is entirely through a species of symbolism,—sounds made or actions performed or marks on paper. Apart from telepathy and other supernormal methods of communication, these are the only ways in which we can communicate,—by signs or by sounds or by writing. These are all symbolic sounds or marks which are re-interpreted. Shut your eyes for a moment. Now, as you think of it, you will find that you live inside a dark chamber called the skull, and that you are apparently inside, and that there is no means of getting out. Everything that comes must come to *you*. When you look with your eyes you apparently get outside your head and project yourself to a distance, as it were, but all the other senses are obviously receptive—things must come to you. Now, living inside this dark skull, how are you going to get in touch with somebody else? How do two minds "know" each other? They must do so in a roundabout or symbolic way; and that is by creating certain vibrations in the air, which strike this person's ear drum, causing it to vibrate, and it is retranslated into sound. But all

that is a long way from the other individual! You never come into contact with another human consciousness *directly*. You never see a human being. There is an old saying that "No man hath seen God"; but it is equally true that "No man has seen man." You see the clothes he wears; and you see the hair and the expression and the features and the face, and so forth,—but that is all a mask. You can cut off the features and disfigure the face, but the individual consciousness would still be behind, which you can never see directly. Consciousness resides within.

I am leaving out of account, for the time being, all supernormal methods of communication—such as telepathy, and so forth—and speaking only of the senses. Now, inasmuch as this is true, these sounds made in the air are re-translated into symbolic meaning—they have a certain vibratory action on the air and on other people and on ourselves. And, in Yoga, we wish to study particularly the vibrations of certain sounds or certain words on the human being.

We will begin with the study of the simplest word, aum, which is very well known today. It is usually written om, but the correct formula is aum. We must give it the right sound. It has a peculiar vibratory action on the spot between the eyes.

The following paragraph is from O Hashnu Hara's little book on *Practical Yoga*:

TO PRONOUNCE AUM: To correctly pronounce AUM, the sacred word, the student should utter it in such a manner that he dwells upon the final



**M**, making it *hum* or vibrate in the throat like the hum of a bee, prolonging the sound as long as he is able to do so on the one inhalation.

It takes a little time to get used to this, but once the slight difficulty experienced is overcome the effect will be found instantaneous and little short of magical; but in view of the extraordinary power of this mantra students should avoid carrying the practice to excess. . . . It is principally the student himself in whom this effect is keenest. The vibration arouses every atom in the body, setting the entire system ajingle until the polarization of the body is entirely altered and reconstructed, and, of course, purification from an occult standpoint is achieved. The vibrations aroused are so powerful that they shut out all self influences, attracting the finer, purer influences, sounds and vibrations of the higher planes and awakening all the occult forces possessed by the student, making him a new and infinitely more powerful being, for one of the results occurring from the practice of this mantra is the acquirement of *power*, the power to attract good from all things and to see good in all things.

What the pronunciation of the sacred word will accomplish is already well known, but what students seek is how to pronounce it. . . .

It is very injurious to one who possesses an impure mind or pursues evil connections, therefore when you attempt to pronounce the sacred word be sure your thoughts are pure and your desires are holy. I warn you that otherwise the results to yourself will be dire; whereas in a proper spirit the charm of mantra is very powerful and good for success. Whoever attains instruction in this art from the *Guru* (that is, teacher) will surely become great and powerful, succeeding in Yoga and attaining divine and supernatural power. . . .

The three letters of the sacred word **AUM** signify the principles of the creation: **A**—preservation; **U**—destruction; **M**—regeneration,—or, in oriental phraseology, **BRAHMA**, **VISHNU**, **SHIVA**, the three gods,—that is the symbolism. In the same way the three syllables represent the threefold elements throughout nature, from the great unseen forces upon which the greatest scientists can **only**

theorize, to the simplest powers with which the simplest person is acquainted.

(I might say here that you must annihilate everything you create, in occultism.)

The word AUM in its entire sense is simply a symbol to express the divinity, the supreme being. AUM also stands for the three substances, OBJECTIVE, SUBJECTIVE and ETERNAL. The objective substance, or matter, is symbolized by the letter "A" and its vibrations. The subjective substance, or mind, is the unseen link connecting matter with the eternal. It is represented by the vibrations of the middle letter "U," and the eternal substance, or God, represented by the final "M." . . .

The word stands, as I have already said, for the three realms of life in its manifestation throughout the infinite. Thus we have the "natural" world, which we can see, the objective,—the subjective world, or that sphere which our senses cannot receive until they are opened to the impressions of divine things,—and finally the eternal world,—that is, the life of all.\*

The word as used by the student is held to represent three states of consciousness. Spirit and thought and perfect concentration rise from the objective, the material, through subjective or eternal spirit, and as the vibrations of the world speed faster the student is carried in spirit to the divine centre of his being. The power of the vibration pierces the material nature of man, and by transition through his psychic or subjective mind reaches the eternal principle within his heart, and awakens it to life."

In pronouncing this word, the "a" should start in the throat, and the "u" should be at the top of the palate, and the "m" at the lips—

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\*There are also many other symbolic interpretations of the word AUM: for example the mystical "Bird" or swan *Kala Hansa*; for we read in the *Rig Veda*: "The syllable A is considered to be its (the bird Hansa's) right wing; U, its left; M, its tail, and the *Ardha-matra* (half-metre) is said to be its head."

and, if you notice, that is the natural way of producing it; so that you start at the back and bring it up to the lips. If you slightly close the lips it will produce that sound. So we ought to begin by pronouncing it.

That is the basis of all mantras. It is the sacred word, the unity, the divine presence of God. Practically all of them have that word in them. I will not give you many of these mantras, because they are not useful or intelligible.

There is another very well-known mantra, used a great deal, and that is simply a repetition of the word aum with tat sat—"aum tat sat aum," repeating it in a sort of rhythm which you want to get; and it means "O thou existent one." It represents a sort of aspiration after reality, a craving. Probably the most famous of all these mantras, and best known, is "aum mani padme hum"; which means, "O, the jewel in the lotus"—"Amen," if you like.

Now, when you say these mantras, you usually sit on the floor crosslegged, and rock to and fro; the body being held erect, is rocked forward and backward; and, as one relaxes the mantra, another takes it up, so that you get a constant cadence and rhythm.

The translations of the mantras do not mean anything particularly. They are just combinations of letters producing a sound, and that sound has a certain rhythmic vibration which is reflected in the body. There are certain English words that are more or less like them,

but the Hindus have worked out the open, fluent, beautiful speech which has this effect. The Greeks and Romans also knew of the power of words in this respect. Thus the famous line, "Atque rotis summas levibus perlabitur undas" represents the very sound of the lapping of waves on the bow of the vessel. And in Greek:

Daimoni | e a | ei men o | ieai on | de se | letho

Δαίμονι εἰ αἰ εἰ μέν οἱ εἰαι ὄν δε σε λήθω

—a line consisting almost entirely of vowels, very well represents the snarling voice of the enraged Zeus.

These mantras should be kept up for hours and hours and hours, until, as I said before, you can fall asleep saying them and wake up saying them. You will not get the later developments unless you get the former ones! For instance, you cannot do trigonometry without having first learned plus and subtraction—arithmetic and algebra. So that really you ought to practise these mantras and follow them up for quite some time. All nations have such mantras; the Mohammedans have several; one being: "*Ishhad la Ollah illa 'llah*"—"There is no god but Alla"—and so on, by the hour. By its rhythm it will set up certain vibrations in the organism, and set the whole being into activity.

Let us take "aum mani padme hum." Try to say it with cadence, music, with a small group of friends, so that, as some drop down, others pick it up, and it rises and falls and

swells again. It is like a little circle or mass of word-energy.

In "telling the beads"—i. e., in prayers said by priests, ascetics etc.,—the object is rhythmic prayer, and that prayer should be said a great number of times over and over; and there must be a means of marking-off the number of times your consciousness wanders; and that "means" must be so automatic that it does not check the flow of thought which goes with the prayer. Hence, if you count, for instance, by pressing finger and thumb together, that is automatic; it does not obstruct the consciousness, then you have something which registers the number of times our mind wanders. That is the real object of "telling the beads." Then you know that you have got through so many thousand mantras in the course of a week or a day, or whatever it is. These you ought to practise—these mantras and the breathing—because they are really important.

We will now leave this subject, and pass on, briefly, to consider the question of *incense*. The question of perfumes is most interesting. Incense is a perfume. The whole question of the psychology of perfumes has been very much neglected; the only book that gives anything like a description or analysis of it is a work in French entitled *Les Parfumes Magiques*. It is very physiological, and parts of it would have to be omitted in English translations; but it is also very occult, and when you go deeply into the subject, you will find that, in all magical ceremonies, there always are scents and perfumes. The Delphic Oracle used to prophesy

over the vapour arising from a cleft in the rock. That was probably some semi-asphyxiating gas, which produced the trance-state into which the clairvoyant fell. In the temples in Greece and Rome, they used these magical perfumes to produce ecstatic states of consciousness.

Scents *do* have a psychological effect—a tremendous emotional effect. Some will excite, some will depress, or arouse the emotions in one sense or another. A scent, a perfume, is of course an emanation from an object; it is inhaled through the nostrils, and again translated into the sense of “smell” by the brain. It is all in the brain! The sense of smell constitutes practically all tastes. We only have four fundamental tastes—sweet, salt, sour and bitter. These are the only things which the tongue tastes. Everything else depends upon the sense of smell. You find that out when you have a severe cold and you cannot breathe freely—the sense of smell is gone, and the taste of food is also gone.

The senses are interrelated one with another in a very curious way. I have referred to some cases given by Lombroso where, apparently, the sense of sight was transferred to the ear—“transposition of senses”; and the French have studied quite exhaustively the connection between sounds and colours—in which certain sounds call up certain colours, etc. If you strike a note on the piano, it seems red to one, to another purple, etc. These are the so-called “synaesthesias.” There are various theories to account for these curious facts—either the

connections in the brain—the association-fibres—between the visual and auditory centres are better than they are in other people—or perhaps the explanation is purely psychological. In other people, there are these connections between the senses of smell and vision; between sound and sight, and even the sense of *taste* and the sensation of colour!\*

This is a subject which has never been properly worked out. The thing that the Hindus and the Orientals *do* know is that certain incense and certain scents, produce emotional and physical and mental effects upon the subject, and have the effect of arousing the clairvoyant faculties. So, mantras should be performed with incense burning.

We have now discussed the initial or preparatory training for Yoga; first of all, the asana positions of the body. These disposed of your body; it is supposed to be quiet after that. Then you have pranayama exercises—breathing, which stills the breath and produces rhythm; and that is aided by mantras—and by incense, which affects the sense of

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\*See *The Sense of Taste*, p. 154: "Taste . . . is one of the senses in connection with which "synæsthesias" most often occur. Salt, for instance, is described by one observer as dull red, bitter as brownish, sweet as clear bright red, and sour as green or greenish-blue. To another observer the taste of meats seems red or brown, the taste of graham bread is rich red in color, while all ice-creams (except chocolate and coffee) taste blue. To still another reporter the sound of the word 'intelligence' tastes like fresh sliced tomatoes, while the sound of the word 'interest' tasted like stewed tomatoes. . . ."



smell and produces a certain emotional or ecstatic state.

. . . . .

Now we come to the next stage in the training, which is called *pratyahara*, and we begin *mental* work.

*Pratyahara* means introspection or meditation—not meditation upon an object, but turning the mind inwards upon itself, and observing what goes on in the mind. It is a good plan to take about three minutes, close the eyes, and write down everything that comes into the mind. Then you will get the whys and wherefores of what follows more readily. Every vision, every thought, every association, every idea that comes into the mind, every sensation of the body, must be put down on paper—everything that comes in the mind. . . .

The point is that when you turn your attention to your own body, in the relaxation exercises and in the positions, you find that the body is like a turbulent sea, in constant turmoil; and when you turn your attention to the mind, you find it is more turbulent still—like a choppy sea breaking on the rocks. Every little sound, sensation, impression from the senses, disturbs consciousness. You should observe the action of the mind. You will see how the mind is absolutely a slave to the senses, in the ordinary way that the mind runs along. The object of Yoga is to enable the mind to do away with all these thoughts which you do not want—to pick and choose what you do want, and ultimately to hold only the



one that you want for an hour or a day without a break.

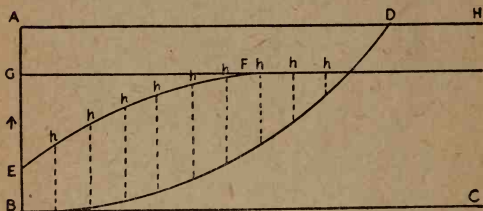
There are said to be two forms of Meditation—"with" and "without seed." When the mind is fixed or centred upon the final object of thought—the last link in the reasoning—this is called "meditation with seed." When this object has been allowed to pass, to go out of the mind, so that it is left blank—this is "meditation without seed"—that is, meditation without object, or "seed of thought." Yogis are careful to distinguish, however, between meditations without seed, and mere empty-mindedness. The latter is a purely negative condition; while in the former, the mind is kept—active or alert, ready to spring, as it were, upon the next higher spiritual state of development reached.

The point is that we are all slaves to the five senses; and the object of pratyahara is to prove that and by meditation and to overcome it. The convulsions of the mind are like an enormous sea serpent, all the time twisting and squirming about, and you have got to pour "oil on the troubled waters," by this introspective method—metaphorically pouring oil on the mind. All kinds of stimuli come from within and without—associations, images, thoughts, ideas, scents, visions, physical disturbances, pains in the body—everything that interferes with the flow of consciousness is an interruption or what we call a "break"—a break of consciousness.

Later on, we will take up "breaks" in considerable detail, and show in what they con-

sist and how to do away with them. Our thoughts, if we let them run along in this way, unchecked and uncontrolled by consciousness bear a very striking resemblance to dreams—to day dreams. In fact, that is precisely what they *are*.

Here is a diagram which may help you:



Our starting point of experience is b-c. A-h is the attainment of perfection, and the distance between these two lines is the distance we have to travel—in the upward direction of the arrow—through, to perfection, by training the mind. “G” is about the average level of development that you will obtain. “B-d” shows the degree of the control of the mind. It begins quite slowly and rises more rapidly as you go along, until, at the top, you have perfect control of the mind. The line “e-f” shows the degree of observation of the contents of

the mind—the degree of control in seeing what is going on within it. You arrive at the point “f,” where you can practically see what the mind is doing within itself. The lines (h,h,h,h) represent the percentage of dissatisfaction with your own development which you have—or should have—as you go along. So that at the beginning you think you are making very good progress, but after a little time you find that extraordinary difficulties come up, of a sort of which you had never dreamed. You then gain some control over the contents of the mind, and it gets better rapidly as you go along. The chart simply shows the activity of the mind and the degree of its introspective power, or the degree of your ability to perceive what is going on within the mind.

The first thing to do, then, in practising meditation, is to let the mind run on for a little time. You should just observe how the mind “works,” because only in that way can you realize the difficulties. Notice the extraordinarily confused state of the consciousness of an ordinary human being, under ordinary conditions—how it is just like a choppy sea. Note, then try to “squash” these disturbances as they come up. Any thought that rises to the surface you should metaphorically “hit on the head.” Say, “No, I don’t want you. Go away!”—of course aiming all the time to reach the point where you can say to *all* thoughts, “Go away!” That is a long way off yet!

If any picture comes up into the mind, or any vision, it should not immediately be sent

away or put out of the mind, because it will keep recurring. If a picture or vision—a persistent picture like a shipwreck—comes into the mind, do not try simply to banish it, because it will return. Hold it there for a moment, and endow it with objectivity; think about it until you get to the right point—*then* banish it! It is like running away from a spectre of evil or anything else which chases you. If you face it, you can get rid of it; but the more you “put it out of” the mind the more you put it *into* it. If you put it out of the conscious mind, you put it into the sub-conscious; and it is like putting it into a dark cellar and slamming the lid down—what is in the cellar causes the trouble. The thing to do is to throw it out of the window! If you want absolutely to “banish” anything, make it real first, by holding it in the mind, and *then* get rid of it. .

All I wish to say in conclusion is that, only by practising these exercises persistently can you gradually acquire the mastery of the senses, to the extent that you can, to some degree, shut off the outside world and live or dwell inside your head sufficiently to begin concentration, which is the next stage, dharana; and the thing to do in pratyahara—meditation—is to arrive at the point where the mind becomes more or less a tranquil blank—so that we can put into it some object of thought with the idea of holding it there. But if you try to write your name in water it is obliterated, or if you try to write it in shifting

sand; but if the sand be perfectly tranquil the name remains written.

So with the mind. You desire it to become tranquil, and then what you put in it "stays." That is the object of pratyahara.

## CHAPTER V.

DHARANA—(*Concentration*).

IN the last chapter we dealt with three topics. The first was *Mantra Yoga*, or the power of mantras or words, giving samples of them; then with *incense* and *perfumes*—their emotional effects upon the body; and, thirdly, with what is called *Pratyahara*, which simply means meditation; and the object of that is to wipe the mind clean, like a blackboard or a slate, so that the impressions during concentration can be impressed or written on it later, when concentration begins.

So that we come to dharana, which is the Hindu equivalent for concentration. After the mind has been left blank, we begin to do something with it. When you come to practice concentration, you will find that all the things that you have done heretofore will be useful. Apparently useless at the time, their influence will now begin to be felt—that is to say, the several positions, breathing and relaxation exercises, the chanting, and the meditation or emptying of the mind—because any impingement on the mind, during concentration, will be an infringement on the unity of the thought.

Concentration is simply fixing the mind upon one thing, one thought; and that may be a physical thing or a mental or a spiritual thing, according to the object of concentration, as we shall see later.

Now, the Hindus have a definite theory of mind, and I must speak of that first. There is a theory held among psychologists which is called the mind-stuff theory; it corresponds very closely to the Hindus' conception of *chitta*, which is "mind-stuff"; and the idea of mind-stuff is simply this: that, attached to each particle of matter, as it were, there is a little particle of mind—in much the same way that the fog out of doors is caused by a little moisture attaching itself to each of the dust particles in the air. . . . In the same way, they say, a little particle of mind-stuff is attached to every atom in the universe, so that every atom has its own particular atom-consciousness; and when these atoms are bound together in the form, we will say, of a star-fish, then you will have a star-fish consciousness—or if bound together in the form of a jelly-fish, you will have a jelly-fish consciousness; or in the form of a man, you will have a man-consciousness; or in the form of a woman, you will have a woman-consciousness; and so forth. So this is a sort of monistic theory, which says that every particle of matter is *alive*, and that it is only due to the peculiar "combinations" of matter which form the different "combinations" of consciousness.

This theory has been criticized by a number of our psychologists—William James and others. William James, for instance, has said that it is impossible to conceive these mental units being bound together unless there is something to bind them *on*. In the same way that you cannot weave something unless there is some

background on which you can weave it, as it were—so if you take the crude material of thought, little thought-particles, they won't stick together—there is no "gum"—as it were—and they will not adhere. But the Hindus think that the theory *will* work, and this is their theory of mind-stuff—that these particles are agglomerated or stuck together—forming different units of consciousness.

Now then, in the human mind, these flow along; and concentration consists in getting more of these particles into one place—this chitta, this mind-stuff; and if you can condense them at a point, as it were, then you will have absolute unity of consciousness at that point—because you have concentrated the material of the mind—these units—and, just as the burning-glass will focus the sun's rays at a point, so these mind-bits are bound together at a point. Then you have absolute concentration. That is their theory.

Let us consider the practical part of the subject first. To *concentrate*, you must first of all relax thoroughly. The next thing to do is to close the eyes. Then feel that the body is at rest—that is, relaxed muscularly. Now, shut off the senses as far as you can. The senses of smell and of taste and sight are now inactive; there is only the sense of hearing, and the sense of touch. Touch is very important, but if you are seated in the asana position, you should be unconscious of the body.

The next thing to do is to breathe regularly, slowly. When you begin breathing you will find that you have a tendency to become tense



—when you must catch yourself and relax; sink back into the position which you occupy most comfortably—as though into a warm bath, as I have said before.

Now then, we come to the *mental* factor—the beginning of mental construction. Try to feel the forces, the mental powers of the head, gathered together at a point between the eyes, in the forehead.

To cultivate the power—not the actual power of concentration, but the power of concentration in daily life—there are certain exercises which you can undertake, which are very useful. I will mention a few of these.

One of them which I personally have found very useful, is to take the page of a book which one does not quite understand—philosophy or metaphysics or science, and read that page, and re-read it and re-read it and re-read it until you *do*; and that intense concentration, with the determination which is necessary to get the sense of each sentence and each word, is extremely beneficial.

Then, there is drawing or writing with the left hand—which is very valuable for several reasons. In the first place, we now know that there are two speech-centers in the brain, and only one of them is ever used. Curiously, with right-handed people it is the left-handed speech-centre, and with left-handed people it is the right-handed centre which is employed. That is understandable, because the nerve-fibres cross at the back of the neck, and the use of the right arm, when you are a baby, develops the left hemisphere of the brain, and the use

of the left arm develops the right hemisphere of the brain.

If an injury occurs to the left hemisphere of the right-handed child's brain, he becomes *dumb*. If you train children in ambidexterity, when very young, both hands and both sides of the brain are developed, and this danger is prevented; and it is very important that all children *should* be so taught.

In drawing outlines of objects, look at the object for some considerable time without wavering. Then you can also look into the glass for some considerable time without the object becoming blurred—the object in this case being yourself.

There are certain relaxing and balancing exercises which are beneficial, which the Hindus have adopted as part of their training; one is to have a glass or a bowl of water, perfectly full to the top, which is held in the hand, without spilling any of it. Or, they place it on their heads—where it is balanced for a long time without spilling a drop.

There is one thing more, which is a good exercise for the will, that is, observing the second-hand on a watch without becoming impatient. It is extremely difficult!

All our thoughts are either positive or negative, and the positive are constructive thoughts and the negative thoughts are destructive; and the only way to get rid of the negative or destructive thoughts is to annihilate them, and supplant them by the positive ones—replace them by positive thoughts; but you cannot do that by simply ignoring the former. I think we

have touched upon that point before, viz., that you have definitely to deal with your adversary and to recognize him as a real being—and combat him and get rid of him; and after that destructive, pulling-down work has been done, then you can fill the mind with other, positive thoughts.

We now come to objects of concentration—or things to concentrate *upon*. Take a pencil in your hands, for instance. Now, if you look at that pencil, and take (say) thirty seconds to concentrate upon it, I think you will find that it is almost impossible to prevent the thoughts from wandering away to other things—and thinking about the size of the pencil, or its blackness, or the fact that it is in your hand—wandering away in a thousand directions. If you think of your finger, of course that determines the flow of blood to the part. This is one of the famous “hypnotic suggestion” experiments. Suggest to the subject to think of his finger or part of the hand—and the blood will be determined to the part. Any physical thing can be concentrated upon in this way; but to illustrate what I mean, let us take another object.

Let us take, as a mental picture, a *white cross*. I think you will find, when you begin to hold it in your mind, that this white cross does the most curious things! Take a pencil and paper: every time, during the minute you concentrate upon the cross, your thoughts wander from it, make a little mark, a little stroke. You will see, at the end of the minute, **how many strokes** you have! You will find that **it**

is almost inconceivable—the contortions which that cross undergoes!

Every break of consciousness means that the mind has wandered. This shows you, as I have said, that the mind is just like a seething, boiling sea. The object of Yoga is to get the mind into that plastic condition where you can do with it what you will—"manipulate" it; and the first thing is to be able to hold an image—such as the white cross, or a rose, or a winged globe, or any object you like—firmly in mind, without "wobbling."

Here are two very interesting experiments which you can try for about a minute each. Do not forget to breathe deeply during these exercises, and do not forget to relax, when you close the eyes. Think of a straight wooden ladder. Imagine that it is erected in the open, going right into the sky, like "Jack and the Beanstalk"; and begin climbing rung by rung! Go up this ladder as high as you can; your object is to keep going up without falling off, for sixty seconds.

That is one exercise. Another is descending a well; a third is flying. When you come to analyze the flow of these internal, mental states, I think you will find that they very closely resemble *dreams*. In fact, they *are* "day dreams." As soon as the control of the conscious mind is removed, the mind tends to "run along" by itself, in this haphazard, unchecked, visional sort of way; and it shows us how inco-ordinated and how uncontrolled the mind is, as soon as the will and attention are removed from their sphere of control.

Now, all these breaks or interruptions of consciousness are technically called "breaks"; these are the things you must watch; and, as I have said, every time the thought wanders, it must be checked by a little mark on the paper, or by some automatic action which does not distract the attention—such as pulling over a bead. (That, of course, is the object of "telling the beads"; every time the thought wanders away from the prayer or the object of contemplation, the bead is pulled over.)

Here is a classification of breaks which I think you will find useful; and you will notice that, as you begin to concentrate, they fall into about this order:

*First:* Physical sensations,—the body.

*Second:* The senses,—impressions through the senses.

Noises. Touch sensations from the positions of the body; and so forth.

*Third:* Events which occurred just preceding the period of concentration,—or which happened during the day.

(The latter are very strong and insidious—and as soon as you begin to concentrate you will find that these pictures and events begin to come up into the mind, as they do in dreams. About sixty to eighty per cent. of the dream-material is composed of the events of the day, and frequently from thoughts which came up just before falling to sleep. With these "day dreams," the events just preceding concentration, or the events of the day, are

those which first tend to crowd into consciousness—like bubbles coming up through the water and bursting on the surface.)

*Fourth:* Reveries or day dreams, strictly speaking. Very insistent, and very insidious.

*Fifth:* You will find, I think, if you introspect and try to follow intimately and minutely your own train of thought, through concentration, that the *thought itself* is active; and it will come into some such expression as this: "How well I am doing this" or "How badly I am doing it,"—an expression of itself, as it were.

*Sixth:* There are thoughts which are "breaks," but which nevertheless never rise into consciousness. The tendency of these thoughts is to make you forget everything, including the object that you are concentrating upon! That is to say, they annihilate everything, including themselves.

*Seventh:* The seventh species of break is a semi-hallucination,—in that scraps of sentences that are heard will come up to the consciousness; or scraps of visions will come before the mind.

We know that this is true in wireless telegraphy. We have what we call "atmospherics"—that is, chance currents which are picked up and sometimes interpreted as symbols or signals. In the same way, these "breaks" are, you might say, "atmospherics" of consciousness—cross-currents which have got tangled over the wires, as when talking over the telephone.

A last *break* that I have been able to trace is a sort of nervous storm, which breaks within us, and may be one of two things; an abnormal condition which restores you to consciousness, with a sense of exhaustion; or it may be *divya* itself, which is the desired goal. Of course, this "storm" will only come after you

have been concentrating at least an hour on an object without cessation.

After you have gone through this period of concentration, you finally come to the point where you can hold the object for a long time in thought. You have held it there, and it does not waver—does not flicker.

In the next chapter we shall find that, being able to hold the object in consciousness, you can then outpour the mind upon the object, and become, as it were, *one* with it—*i. e.*, hold it in the mind, and identify yourself with it; and that state is dhyana.

## CHAPTER VI.

DHYANA (*Unification*) AND SAMADHI  
(*Cosmic Consciousness*).

DHYANA consists essentially in a unification or an outpouring of the mind on the object held in view. If the object be a mental or a physical thing, you reach the stage of dhyana. If it be an abstract or a spiritual thing you ultimately attain the final stage, which is samadhi—which is the goal of attainment of the Hindus. Then you have attained the ultimate goal along this particular line of development. It does not finish the Yoga training; but along this branch of the tree, or avenue, you have “attained.”

You will thus see that the last three stages in this process—dharana, dhyana and samadhi—are all bound up together, in a sense; they are part and parcel of one thing, a gradual process of development; and these three stages together are called samyama. When you begin to introspect, you will find this difficulty in quieting the mind, and soothing it. You first have the effort of quelling waves, of soothing the great internal motions, and then peace and “bliss” are attained.

Before we go further, however, I think we ought to have an object-lesson in perception—how we “see” things. Let us take a crystal



ball as an object for sense perception. Before we can understand the theory of union of the mind with the object held within it—we must understand, first of all, how we “see” objects at all; and that science of perception is known as epistemology—it is the theory of sensation or perception.

Strictly speaking, there is no such thing as *colour*. Apparently there is, of course, but there is no “colour” really.

What we see or perceive *as* colour consists simply in the varying vibrations reflected from an object. In a dark room, if the light be turned out, you would see nothing, because there would be no light. That brings us to the point, why we “see” anything.

Well, we only “see” a thing because the eyes and the optic nerves are stimulated by light-rays, and either the object itself reflects light, or it must be luminous—such as a candle-flame or a lamp or a phosphorescent body, such as a firefly. When you “see” it, if it is not luminous itself, it is only because it reflects light.

There are fifty-four octaves of vibrations known to us—that science has absolutely measured by instruments—and of these only one-seventh are perceived—seven of these being sound and only one of them sight. Thus we see what a very small little crack or opening, as it were, the sense of sight gives us into the world. It is just as though there were a perfectly solid wall of vibrations, and only a little crack through which we could see the material world around us. That is all we ever “see.” All the rest is for ever darkness and unknown

to the sense of sight; so that for all we know—for all we can prove by the sense of sight—there might be perfectly solid, substantial beings in this room—human beings like ourselves—who vibrate to different rhythms—and hence be absolutely invisible to us! If they did not happen to come within the particular octaves of our sense-perceptions, we could not see them.

When we look at an object, such as a crystal ball, we perceive that it has a certain colour; or a green book—we perceive it has a colour, green; or the red letters on another book appear to be red. Really the red is not *on* the book or *on* the letters, or *in* the crystal ball, but in the *mind*; and the reason the object *appears* coloured is that its substance is so constructed that it absorbs certain of the rays of light reaching it and reflects others. One substance absorbs other rays of light and reflects others. Another absorbs other rays of the spectrum and reflects others; and it is according to the particular vibrations that are reflected that we sense certain things and attribute to them certain “colours.”

Yet we only see anything by its colour! If it had no colour at all, it would immediately become invisible to us. Then you would say, “How do I know that the book is there?” The only thing to do would be to test it by one of the other senses. Suppose that the sense of sound, the sense of taste and the sense of smell were cut off. There would only be the sense of touch left—if your sight were taken away. “But,” you would say, “although I can’t see the book I can still touch it.” But if you were to

cut the nerves of the arm, which lead from the hand to the brain, you could not *feel* the book any more; consequently, *for you*, that book would vanish and become non-existent! It is only by vibrations, traveling from the object to the brain, that we get into touch with anything in the outer world; and if those vibrations are stopped, the object immediately becomes invisible and imperceptible to us.

We now come to another point. I am looking (say) at a crystal-ball. Between that ball and my eyes the only connection is certain ether vibrations which are reflected from the ball. They are not material things. You feel mentally that you could take a pair of scissors, as it were, and cut them off in the middle and separate the object. Now, as I look at the ball, I close my eyes, and immediately *for me* that ball is annihilated; it is non-existent. Then what is it that I see when my eyes are open? It is not the ball itself, because we have found out that the colour and the other *qualities* which that ball is said to possess are not *in* or *on* the thing itself, but are, as it were, put *onto* that thing by our minds. We construct, similarly, within our own minds, every object that we see. In other words, *we create a mental world which is a duplicate of the outside physical world*; we construct the world we see or hear or touch or sense within our own brains—a duplicate, mental world which is supposed to correspond to the external world.

Now, think what a different world this inner world must be from the outer one? The physiological process of sight must be somewhat as

follows: light vibrations coming from the object strike the eye, traverse the eye, the optic nerve, to the centre of sight in the brain. There, by some mysterious process, they are transformed into the "sensation" of sight. Accompanying this sensation of sight are certain nervous changes in the brain substance. But these nervous changes in the brain are surely as different from the external object as anything could well be!

We will suppose that there is a nervous change—some slight cell change—in the brain which corresponds to the sensation "crystal." Associated with that there is the sensation of "seeing" the crystal; but that nervous change in the brain is surely as different from your crystal ball as anything that you can well imagine! One is infinitely small, is a nervous, molecular change of some sort—chemical, electrical, whatever it may be; the other is an outstanding, hard, crystal sphere—yet they correspond one to another! There is this equivalence, this correspondence; so that what I see when my eyes are open is *something* with which my idea of a crystal ball corresponds.

Now, the point of all this is that everything we see is created within our own minds; it is a mental, duplicate world, as I have said before, corresponding with the outer world. We have constructed within ourselves a mental world which corresponds to the outer world.

Well, how do we know that it corresponds? Of course, it is chiefly through the agreement of everybody who is normal and sound and sane. One looking at this object says "I see a

crystal ball," and another says the same thing, and another says the same thing, and so forth; there is this agreement. Unless you are colour-blind or have hallucinations or are insane, every one agrees on this point.

But when you come to other questions, it is much more difficult to agree. For instance, there is the old question "What is truth?" which Pilate asked. Now, the definition of truth is said to be "The perception of reality." But what is "reality," and what is "perception"? We have just seen some of the difficulties of perceiving an ordinary physical thing to which we are accustomed in everyday life; how much more difficult is it to perceive some abstract thing—such as a reality of some sort! What is that reality? There is where the philosophical schools split, on the theory of truth!

I do not know whether I have made all this clear, but if I have not it is extremely essential that we should realize that, as we look at any object, we never see the object as it really is. A table is apparently oblong and brown and solid, etc., but when we come to analyze it metaphysically, we find it is *not* brown, and it has *not* these qualities which we attach to it; we place those qualities *onto* the table, and if we take them away the table disappears for us—it is no longer visible, no longer tangible, and so forth. Therefore what remains behind? The only thing we can say is, either one of two things—either nothing, or an "x" of some kind that we do not know, but which is certainly entirely different from the table that we

think we see. This table is made up of a bundle of phenomena or outward expressions, which are all we ever come into contact with in even a material object; but the inner thing behind it, the *noumenon*, as it is called, which gives rise to those sensations, is certainly entirely different from the thing that we think we see.

Now, this is all important in bearing on the question of perceiving other things in the mind, such as mental images or visions or spiritual experiences of different kinds. It comes to the question "How do I know whether these things which I see are true?" If I pass into a peculiar psychic state and I have a vision, people will say, "Oh, well, you had a hallucination!" I say, "Oh, no! What I saw was true. I really perceived it." They would say, "Oh, no—hallucination!" How do you know that what you saw was true? Only by *experience* can you tell that—in these higher psychic states which, through Yoga, you attain. *If they are not true, nothing is*; because you have just as great a warrant for believing in their reality as you have for believing in the reality of this table.

A mental fact is just as much a fact as a granite mountain. True—it is not a material thing; but it is a *fact* in the universe—which you have to take into account.

Let us now consider the following extract from St. Theresa's experiences. It is a little orthodox and religious in tone, but you must construe very widely her meaning of these words, because, like every one else, she la-

boured under difficulties of expression; she had to do the best she could!

In describing her own ecstatic or mystical state, St. Theresa said:

For uniting oneself to God there are four degrees of prayer, which are comprised by four methods, each easier than the preceding; the first by drawing water from a well by strength of arm, which is severe labour. The second, by drawing it up with a hydraulic machine, in which way there is poured with less fatigue a greater quantity of water. The third, by conducting the water from a river or brook. The fourth, and incomparably the best, is an abundant rain, God himself undertaking the watering without the slightest fatigue on our part. In the first two degrees there are attainments in ecstasy which He sends to all persons. Thus, sometimes while reading I was constantly conscious of a feeling of the presence of God. It was utterly impossible for me to doubt that He was within me and that I was wholly lost in Him. This is not a vision. It suspends the soul in such wise that it seems to be utterly beside itself. The will roves; memory appears to be almost gone; the understanding does not act. Nevertheless it does not lose itself. In a higher degree, which is neither a rapture nor a spiritual sleep, the will alone acts, and without knowing how it becomes captive it simply gives to God its consent that he may imprison it,—as it were, falling into the fetters of Him whom it loves.

In the third degree we come to the ecstasy. This state is a sleep of the powers, faculties, wherein—without being, entirely lost in God,—they nevertheless do not understand how they operate.

(The Fourth Degree is the completion of the operation, which is too long for quotation here.)

These experiences of St. Theresa are comparable to and agree remarkably with the Yoga teachings and the teachings of the mystics—



the object in all cases being to attain a state of mind or being which is superior to ordinary consciousness, and which enables one to get into touch with some higher mind or power than one's own.

We have just seen the difficulties of perceiving an object such as a crystal ball; and when you consider it, you will find there are certain difficulties in the way of accepting the reality of any object or thing perceived by the mind. The object of the Hindus is to hold the object in the mind, and then unify the mind with it, by an effort of will.

We have already referred to the fatal duality of mind, the quality of doubleness of the mind; the only way to transcend which is to acquire a higher state of mental super-vision by which you obtain a unity—that is, you look down and “see” that these two states of mind—self and object, seer and seen—are delusory, and that they all ultimately merge into *one*. You want to acquire that state of Oneness, and when you have done so—you gain a true and spiritual light, as it were. You come back to the world with intense conviction and sense of reality; and it is because of this experience (which the great spiritual leaders in the world, such as Christ and Buddha and Mohammed and others had) that they taught with the conviction they did; they felt that they *knew*. They did not theorize, but, with the conviction of knowing, they came back and were willing to suffer death, if need be—because they felt they had the Truth.

One more extract—regarding this question of



cosmic consciousness—to give you an idea of how it feels, when it comes upon one. This extract is taken from Dr. Bucke's interesting work entitled, *Cosmic Consciousness*—wherein he gives an account of his attainment of this state—how it came about. He enumerates many other cases of famous spiritual teachers or literary or poetical or artistic persons who had consciously or unconsciously attained this state of cosmic consciousness.

Dr. Bucke says:

I have in the past three years collected twenty-five cases of this so-called cosmic consciousness. In each case, the onset or incoming of the new faculty is always sudden, instantaneous. Among the unusual feelings the mind experiences is a sudden sense of being immersed in a flame or a brilliant light. This occurs entirely without worrying or outward cause, it may happen at noonday or in the middle of the night, and the person at first feels that he is becoming insane. Along with these feelings comes a sense of immortality,—not merely a feeling of certainty that there is a future life,—that would be a small matter,—but a pronounced consciousness that the life now being lived is eternal, death being seen as a trivial incident which does not affect its continuity.

(In other words, man does not "have" a soul or "attain" immortality—he *is* a soul and *is now* immortal.)

Further, there is annihilation of the sense of sin, and an intellectual competency,—not simply surpassing the old plane but on an entirely new and higher plane. The cosmically conscious race will not be the race that exists today any more than the present is the same race that existed prior to the evolution of self consciousness. A new race is being born that will, in the near future, compass the earth.

Regarding his own particular experience of illumination, Dr. Bucke writes as follows:

I had spent the evening in a quiet city with some friends, reading and discussing poetry and philosophy. We had regaled ourselves with Wordsworth, Schelley, Browning, and especially Whitman. We parted at midnight. I had a long drive in a hansom to my lodgings. My mind travelled under the influence of the ideas, images and emotions called up by the reading and talking. I was in a state of mind of most peaceful enjoyment, not actually thinking but letting images, ideas and emotions, fleet of themselves, and spread throughout my mind. All at once, without warning of any kind, I found myself wrapped in a flame-coloured cloud. For an instant I thought of fire, an immense conflagration somewhere close by, in that great city. The next moment I knew that the fire was within myself.

This is very illuminating—because the idea of *light* always plays a big part in psychic development and psychic phenomena. Christ said, "If thine eye be single, thy whole body shall be *full of light*"; and it is a curious fact that all spirits talk of mediums as being "*lights*"; and of one being "the light of the world," and so forth.

Regarding the question of the eye being single, we will come to that later. It deals with the "third eye,"—the Eye of Shiva. But the point now is that *light* is the important psychic factor; and it is a very curious thing that, in the case of material or physiological sight—any activity of the nervous system is connected with phosphorescence, or phosphorous—which is a very high constituent of the nerves—and of course phosphorescence is a phenomenon ac-

accompanied by light; and there are many psychic factors which could be collected, bearing upon this question of light.

This internal light which comes to one who has experienced Cosmic Consciousness is one of the very striking phenomena connected with it; and it is a tangible mark that you have attained a certain stage of development.

Let us now apply this to our Yoga practices.

The object of these exercises (dhyana), is to attempt to unify the mind with an object—to induce unification with the object and the annihilation of the ego. Holding the object clearly in mind, it must be concentrated upon; and then an attempt made to unify that thing with the mind, so that, as I have said before, a sort of “click” takes place in the mind; an extraordinary experience is undergone; and the “thing” joins itself to “you” by a curious internal phenomenon—you are *one with it*; the sense of duality has vanished, and you have this sense of unification.

This all relates to an attempted unity with a physical thing, or with a mental image; but when you try to contemplate a spiritual thing or an abstract idea, and when you seek to become one with *that*, or unify yourself with it—then you attain that state that the Yogi tries to reach—samadhi. This is a greater unity than the previous dhyana. It is one with the Supreme Mind—that is, Cosmic Consciousness is attained, and the ultimate attainment of the Yogi is thus reached along that particular line.

We come to a final question. This state which is attained in samadhi—many people feel

they would not want to acquire! They say, "No, I have built up my personal consciousness as the result of work and effort, and if this is all going to be annihilated or swept off into the 'ocean of consciousness,' I don't want it; I would rather stay where I am!" Well, that is very reasonable in one sense. We certainly do work hard to get what we now have, and we ought to keep it. But the Hindus teach this also, which is not really appreciated by the Westerners, viz.—at the time this unification takes place, you also keep your own consciousness *in a sense*. You are lost, but you are there. I think I mentioned before that during those moments in which we experience a very great intellectual climax, or experience a very keen emotion of any kind, we are really swallowed up in that emotion; we do not feel "I am existent," "I live," "I feel so and so"; but simply feel the emotion itself. You are lost *in* that emotion, *in* that state.\* And that is what the Hindus mean; when you become *one* with the Universal Consciousness, you *are* the Universal Consciousness—with all its powers, all its potentialities, all its qualities; but at the

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\*See Edward L. Thorndike: *The Elements of Psychology*, p. 108:—"Think, for instance, how one feels when half dozing in the summer sunshine or when swimming lazily, or when in the agony of whooping-cough, or asthma, or when beside oneself with rage, or when absorbed in the smell of the woods. One is then swallowed up in the sensation, is lost in the feeling, for the time being is it, one does not 'think' or have 'ideas' or notice 'things.' One simply feels the warmth, the water and the sky and one's bodily movements, the pain, the rage, the odorous air."

same time you exist as a separate factor. Dr. Bucke stated that fact, and dwelt upon it particularly in his statement of his brief experience of "cosmic consciousness." The gist of it was that, while he experienced this sensation and lost himself in the higher state of consciousness—Cosmic Consciousness—he was also aware of himself at the same time.

In the same way that, in observing an exciting event, you become lost in the excitement and in the event, and in a certain sense *lose self*, yet in another sense you do *not* lose the sense of self. So, in the same way, in *Samadhi*—in cosmic consciousness—you experience this mystical state—become one with the Superconsciousness—but at the same time you retain your own consciousness—experiencing the one without losing the other. This is hard to explain, but theoretically there should be a merging into the higher consciousness while retaining the "self" as a background—without the *feeling* of self.

. . . . .

In arriving at this point of attainment, the Yogis have also independently developed certain psychic powers, by certain methods; and the next chapter will deal with these psychic powers and how they are gained, during the process of attainment. They are "offshoots," as it were—like the branches of a tree. We have been following the main trunk—up to the top, where the bird perches; but, branching from this "tree" are big and little branches—

and these psychic powers are developed by the awakening of the *Kundalini*, and by other methods which we will discuss in the next chapter.

## CHAPTER VII.

THE KUNDALINI (*Secret Energy*) AND HOW  
IT IS AROUSED.

The last chapter dealt with the attainment of the ultimate stages of consciousness desired by the Yogi—the attainment of samadhi through dhyana—the unification of the mind with the Absolute.

Every one is, however, interested in *phenomena*. I have always noticed that in a lecture, accompanied by demonstrations, most people tolerate the lecture for the sake of the demonstrations! And I suppose it is the same with Yoga—although, as a matter of fact, all through these practices—which one undertakes in Yoga—one obtains all kinds of phenomena of an interesting psychological character—not spiritistic and not supernormal invariably—but interesting psychological, inner experiences which are *real*. We now come to an offshoot of these experiments, so to say—in which we shall delve more particularly into the direct experimental production of phenomena, by means of the Yoga methods.

Before doing so, it will be necessary to say a few words regarding the constitution of man, according to the Hindu conceptions.

The ordinary Western view of man is that he has a physical body, and that somewhere

inside this is concealed a "spirit" or "mind" or "soul," or something—a very vague idea—and that this mind works, and thinks, and constitutes the real man; and that, beyond this, there is some spirit or vapour or shadow or wraith, which he calls a "soul," which somehow inherits the "Kingdom of Heaven"; but what the connections between mind, spirit and soul are have always been very vague in our Western minds.

Now, the Hindu idea is that man is made up much more complexly than this. To begin with, man has seven bodies, and the lowest of these is the physical body—the "gross" body, they call it; that above this there is the "etheral" body (this is also, of course, the Theosophical doctrine, which is borrowed from the Hindoos) and above that there is the "astral" body, and then the "mental" body, and so on, through the higher planes above the mental. Each of these bodies acts as a sort of link or intermediary between the one above and the one below. For instance, the etheric constitutes the link or connection between the astral and the physical; and the astral constitutes the link between the mental and the etheric; and so on.

These bodies, then, all function on their own particular *planes*, and there are as many planes as there are bodies—or, rather, there are as many bodies as there are planes—each functioning in its own plane; the physical body functions on the physical plane, the mental body on the mental plane, the etheric body on the etheric plane, and so on.



Now, the Hindus have an idea that energy, as it were, plays down on matter from above—which I also believe to be fundamentally true—although matter in a sense is alive, in the sense that it is in constant motion, rapid motion; also that it has a sort of innate consciousness of its own. There is also another consciousness which is added to it when that becomes organized or bound together, and that this is due to the fact that there is a playing-upon that material substratum of this energy from, as it were, *above*.

The Hindus have worked out a very elaborate theory of evolution on this principle, the "out-pouring of the divine breath," and other things which we cannot go into now. At any rate, this fact that we can draw on an inexhaustible supply—a source of mental and physical energy—seems experimentally demonstrated to us by our practical daily lives and by common experience.

For instance, a woman of my acquaintance took some morphine for a minor operation, and under the influence of this morphine, read through in one day three books of a heavy character, and remembered practically every word of those three books.

Take another drug (cocaine), and you experience extraordinary happiness. But the happiness you experience is not *in* the cocaine—it does not exist *in* that little white powder—it is *in* the human being, and the drug simply brings it up to the surface. So that you evidently have these extraordinary latent capacities for happiness, of memory—for all these

extraordinary powers within yourself, and they have to be brought to the surface, by some artificial means, in order for you to acquire them.

Hypnotism does this; it brushes away the obstacles of thought, and all body suppressions—all those factors within ourselves which keep repressing us all the time—and it allows these inner inexhaustible stores and possibilities to come to the surface.

William James has an essay entitled "The Energies of Men," and he shows in this very illuminating essay that we use only a small fraction of the energies within ourselves. There is also this curious physiological fact which very few people know, *viz.*, that the baby, even before it is born, possesses as many brain cells as it ever will! We do not *add* brain cells; we merely develop them, or bring them into useful activity, layer on layer, as we go through life; and, no matter how far we may develop our minds or our brains, we never get to the point where we use *all* those cells—so that you need never be afraid of exhausting your own powers; we always have a reserve, physiologically.\*

These extraordinary mental heights, these mental powers, these latent energies, this happiness and joy and "bliss" (as the Hindus are always saying), expressing combinations of

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\*"It would take a model as large as St. Paul's Cathedral to make all the neurones in the brain visible—a man counting at the rate of 50 a minute, working 12 hours a day, would take probably over 700 years to count all the nerve-cells in one man!" (E. B. Thorndyke, *Elements of Psychology*, p. 151.) There are well over ten thousand million of them in the body.

emotions and feelings and thoughts—can thus be attained artificially, through drugs, or by experimental methods such as hypnosis; and can also be attained by a species of mental work within oneself—in these Yoga practices; and when you attain this state of samadhi, you arrive at that state in which you experience this “bliss.” Then you unlock automatically all these energies and powers within yourself, and you attain them at the moment of attaining cosmic consciousness.

The spirit of man is divided by the Hindus into five categories; and symbolically they always use elements to express them, in much the same way that the alchemists did.

There is the Pure Spirit of Atma. Then they say there is the “air,” which is manas—i. e., the mind or thought faculty; Fire, which is buddhi—the discriminating faculty; “water,” which is chitta, or thought-stuff; and “earth,” which is ahankara, or “egoity”—you might say.

There are, you will see, certain qualities of spirit—believed in by the Hindus—which are very similar—namely, manas and chitta—that is, thought and thought-stuff. How do they differ? The Hindus say they differ in the same way that water differs from the motion of water. One is a quiescent state; the other is the same thing in motion. Incidentally, I may say here that, in the West, there is great controversy as to whether a “thing” is the same “thing” at rest as it is in motion. For instance, the human mind, the consciousness—is it a *thing* or a *go*? Is it an entity, or is it something which only exists while it is moving, in

action? And when that action stops, does the thing itself go out of existence? Another school says, "Anything that moves must be something—something *to move*." And so on.

To return, however: This internal instrument of the mind has five sheaths or kosas—namely, the Body of Bliss, the Thought-Sheath, the Consciousness-Sheath, the Fire-Sheath, and the Body-of-Nourishment. This last is supposed to feed, or draw nutriment, from the five tattvas or ethers. (In addition to these there are also the three lower bodies—the Causal Body, the Subtle Body and the Gross Body.)

The Hindus write a great deal about these tattvas or ethers; but before going into them, I must say a word regarding our Western conception of ether. Most of us think of the ether as a vague, tenuous, vaporous thing, which is so thin and so tenuous that no instrument has ever registered it—which is a fact. Some people even doubt its existence. On the contrary, Sir Oliver Lodge believes that it is so enormously dense and solid that platinum and gold are as nothing to it. In his book, *The Ether of Space*, he defends this view. The sun and the earth, he says, or the earth and the moon, by the force of gravity, exert an enormous pull on each other; there must be *something* which transmits this pull. "What is that something?" "It ~~must~~ be the ether." And he has calculated, for instance, that the pull of the earth on the moon is something like five million million pillars of steel, each a square foot thick—which would be equivalent to the force which the ether transmits between these two bodies.

On the contrary, Haeckel, in his *Riddle of the Universe*, thought that the ether was the traditional gas, so to say, and calculated that a globe or sphere of ether the size of the earth would weigh about two hundred and fifty pounds! So there is a great difference of opinion; and, as I have said, some physicists are even inclined to believe that the ether does not exist at all! This is the new school of relativists—who hold the doctrine of relativity.

Now, this ether, according to modern science—Western science—is thought to be one thing, one ether (whatever it is), which conveys light-rays; and this is why it has been called “luminiferous” ether—because “lumen” means light. Sound, however, is thought to be conveyed through the *air*; and, whereas sound travels, at ordinary temperatures and pressures, only about 1,100 *feet* a second, light travels at the rate of electricity—186,000 *miles* a second!

The Hindus believe that there are numbers of ethers, and that there is an ether for each of the senses. They have these names: Luminous ether, conveying light; sonoriferous ether, for conveying sound; tangiferous ether, for conveying the sense of touch; gustiferous ether, for the sense of taste, and odoriferous ether, for the sense of smell.

We know that in a vacuum, where there is no air, sound is not conveyed and heat is not conveyed, and so we think that air is the medium for conveying heat and sound, and that no ethers at all are connected with touch or with taste; but the Hindus *do*, and they account for these things by various subtle theo-

ries which we cannot go into here. (Incidentally I may say that our taste depends almost entirely upon smell. We only have four distinct tastes—sweet, salt, sour and bitter; all the rest is smell; and when you have a cold and cannot smell you lose practically all taste for food; and that is why the food has no “taste” for you—and therefore you should fast at that time and not eat anything until you are well again!) However, these tattvas or ethers are thought to be modifications of the “Great Breath,” which is a sort of fundamental, primal Energy which the Hindus believe in; and this acts upon the Prakriti. The Great Breath flows in five streams—the different Tattvas. These tattvas or ethers have different *shapes*. Some of them are in the form of triangles, some in squares, some in loops, some are like scallops, and some take other shapes. They also have different movements.

Now, the Prana, which we discussed in our chapter on Pranayama, is the energy of *our universe*; this is the state of tattvic or etheric matter in which our universe dwells. There are currents of this running north and south, and east and west, throughout the universe, and there are also currents of this Prana in the body. These currents are inhaled and exhaled and circulated throughout the body in our breathing exercises when we practise the Pranayama; and we must learn to absorb this Prana retain it, and send it through the body—and particularly to certain centres in the body where we wish to utilize this energy for vivifying purposes.

This is a very important point, which the Hindus have dealt with and dwelt upon; and it is the *crux* of their whole experimental system—this direction of the prana or energy to certain centres. The seat of the prana is said to be the heart or chest—as it were, pervading the whole chest from the heart, and thence it spreads all over the body.

There seems to be a sort of uncertainty, or vagueness about the Hindu teachings, as to whether this prana is spread by the nerves or the blood-vessels; but, in any case, they call these prana-carriers the Nadis; and later we will come to something which is called the Voice of the Nada—which is very mysterious!

Here is a quotation from a Sanskrit writer, showing the doctrine regarding these Nadis:

From the heart ramify the Nadis. Of these there are 101 principal ones. Each of these branches into 100, and each of these again into 72,000. Thus there are 10,000 branch Nadis and 727,200,000 of the smaller ones. Altogether, taking into account other main Nadis, which we will come to, there are 727,210,201.

If you take a knife and dissect a human body, you do not find these "Nadis"; you do not find all the various centres we will come to later on; but it must be remembered here that the Hindus were always supposed to be a psychic nation—were supposed to possess psychic sight—a certain amount of clairvoyance—and they say: "No. This matter which is talked about, these psychic centres, these ramifying nadis, are *astral* matter—not physi-



cal matter; therefore you won't find them by the aid of a knife; yet they exist; they are part of the body."

So we come, now, to the heart and root of the whole Eastern doctrine of the development of psychic powers. It depends upon a very secret and ancient doctrine which has been given only in the Sanskrit, and never written out in detail, but always passed on by word of mouth from master to pupil; it is the most secret of all the teachings of the Hindu school; it is the doctrine of the Kundalini, or secret energy, upon which all these powers depend.\*

In order to understand how this operates, we must understand still further the inner constitution of the body. Up the interior of the spine; in the marrow, as it were—there is said to exist a tube—a hollow tube, which is called the Sushumna; and it is up this sushumna that the Kundalini passes. The Kundalini itself is symbolized by a snake, having three and a half coils. From this you will now see the importance of keeping the spine *straight*—as we so often insisted, in speaking of *Asana*—bodily posture.

The object, of course, is to awaken this Kundalini—this serpent of fire, of life, and to send

\*Writing of the Kundalini, Mme. Blavatsky says (*The Voice of Silence*, p. 12), "*Kundalini* is called the 'Serpentine' or the *annular* power on account of its spiral-like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or *Fohatic* power, the great pristine force, which underlies all organic and inorganic matter."



it, direct it—(the energy, that is)—through certain centres of the body—one after the other, in turn. These centres in the body are called Chakras or Lotuses. The Hindus are very fond of the lotus, and they say that these Chakras look like lotus-flowers, having a certain number of petals; and, in the ordinary human being, these psychic centres are stationary—that is, immovable. They are also colorless.

With their awakening or vivification, however, you acquire *clairvoyance* and *clairaudience*, and numbers of other psychic powers to be enumerated later. When they are awakened, they will begin to glow with a certain color or colors, and also to spin, like a spinning-wheel. These Chakras have a certain number of petals, and are as follows:

The *first* is the Muladhara Chakra, which is situated at the base of the spine. This lotus has four petals, and it is here that the Kundalini sleeps, in three and a half coils, curled up. Its tail is in its mouth—a sacred symbol—and it remains at rest at the entrance of the *Sushumna*, but it does not penetrate it or arise through it until awakened. When it does, it passes up the *Sushumna*, or the spine, and thence out, to vivify the various Chakras.

Now, on either side of this *Sushumna*, or tube, are two other tubes, known as *Ida* and *Pingala*—which lie, as I have said, on either side of the *Sushumna* tube.

A great deal has been said and written to prove that the mystical Tree of Life, spoken of

in the book of Genesis, is connected with this Kundalini—because, when it is awakened, you then have psychic powers—and it was in this wrong awakening of the power of life—this extraordinary energy, and the knowledge that it brings—which was wrongly awakened by some being called Adam.

That accounts for the legend of the Serpent which is this serpent-fire—Kundalini. The whole Genesis legend, according to the Oriental view, is merely a way of symbolizing the awakening of the Kundalini force.

Now, this energy—this extraordinary fundamental energy in the body—is very closely connected with the creative energies, the sex-energies of the body; the body is vivified by this energy, and it is utilized for certain purposes. The doctrine of our Western church is based largely on Asceticism, but I think it has become twisted-up by a perverted view of the older teachings. Scholars went to the East, and they saw certain holy men who performed remarkable feats. They also saw that these men were Ascetics; and they said, "Ah! He is an ascetic! He can do these wonderful things. He is a holy man. Therefore asceticism is the *cause* of this." And they taught it. But they did not perceive or know that this energy was utilized or directed into certain channels—psychic channels—and that unless this is done the whole point of asceticism is lost.

You must either use up the sex-energies of the body in healthful exercises and activities, ~~or~~ in their normal channels of expression:

or through these psychic avenues; and if you do *not* expend them in any one of those three ways, then you have curious mental and physical troubles, perversions and abnormalities, and so forth. The mediaeval ascetics had a twisted view of the whole subject.

To come back to the Muladhara lotus or chakra, at the base of the spine—the first of the seven:—in Muladhara is also said to dwell a sun between four petals, which exudes a poison; and this is said to be the sun-fluid of mortality, or death; and this flows upwards, and ultimately arrives at the right nostril, where it mingles with the moon-fluid of immortality—which goes to the left nostril or Pingala; and we have the sun and moon there united in a form of symbolism which we shall come to presently—in discussing another of the chakras.

The *second* chakra is called the Svadisthana Chakra. It is situated at the base of the sexual organ; it consists of six petals, and is blood red.

The *third* chakra is the Manipura, and is located in the centre of the body; just below the solar plexus; is of a golden color; has ten petals—or sometimes twelve (according to the different authorities), and is called the City of Gems. When this centre is awakened you become clairvoyant.

*Fourth*, we have the Anahata Chakra, which is situated in the heart. It is blood red, has twelve petals, and is the seat of the Prana. The Hindus have a saying that "He who has awakened this chakra can walk in the air"—

That is, he experiences levitation. The mystics are supposed to have aroused this centre, hence their ability to "levitate."

The *fifth* chakra is the Vishuddha Chakra. This is situated in the throat, just below the larynx; is of a golden color, has sixteen petals, and is the seat of the Akasa Tattva.

The *sixth* chakra is Ajna, which is situated between the eyebrows. This has a connection with the pineal gland—which subject we will go into later. It has two petals, and is supposed to possess three mystical principles.

The *seventh* chakra, which is the Sahasrara Chakra, is the sacred thousand-and-one petalled lotus. There is some difference of opinion among Hindu students as to where this is located; but it is usually said to reside about the head, outside the body altogether; and this shows you how independent of the physical body, in a sense, their physiology is. It is connected with the "aura." Some authors have placed it at the root of the palate. In the centre of this chakra is a Yoni, with face looking downward. In the centre of this Yoni is a mystical moon—continually exuding an elixir or "dew." It is the moon fluid of immortality, and flows through Ida.\*

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\*Sarkar (*Hindu Achievements in Exact Science*, p. 60) has suggested that the six lower chakras correspond to the six vital sympathetic plexuses in the body; and that "yoga or contemplation means control over the functions of these plexuses." Also, according to Hindu physiology "the soul has its seat within the *Brahmarandhra* above the foramen of Monro and the middle commissure, but traverses the whole cerebro-spinal axis, up and down, along the sushumna."

Now, after the Kundalini is awakened, it flows up the Sushumna, darts and turns through all these various centres or chakras—animating them, causing them to glow, causing them to spin—and if the operation has been performed successfully, you see a star before the eyes, which is the sign that it has been awakened properly.

The Hindus, however, say one or two things may happen wrongly. In the first place, you may awaken these chakras in the *wrong* order; then you have trouble! Or it may take a downward turn and animate three lower chakras or centres, which are known only to black magicians; or you may lose it altogether—that is, it goes beyond your control and flies away; and then you have a man practically without a soul, who has lost all possibility of immortality! One of these dreadful things may happen if the operation is not performed properly! Therefore, the Hindus dwell on the essential need of having a teacher or *Guru*.

The Kundalini, after it rises to the throat, passes down through what is called the hole of Brahman; and this plays a very important part in Yoga functions or practices. The Kundalini passes up through this, to the right side of the ajna lotus, then to the left nostril, where it is called the Ganges,—the swift flowing Ganges, or Ida. By a modification in the opposite direction, it goes to the left side of Ajna, and then to the right nostril,—crossing over there,—where it is called Pingalā; and the space between these two is called Benares,—the Sacred City.

Probably you all know the great import that the Hindus attach to the river Ganges and to Benares, the sacred city situated on its bank; and you had thought this just a curious custom,—a sacred city built on a sacred river. But it is more than that! It is bound-up with this doctrine, known only to the Hindus, and not to the ignorant missionaries who go there. It is all a purely occult doctrine,—this sacred Benares which is the great center of attainment, symbolized in their city; and the Ganges,—this river,—which is the secret, sacred energy which has been finally aroused, and is flowing through them like a river of fire,—a river of energy.

Of course, as a matter-of-fact, the real Ganges is a filthy, dirty, germ-infected river,—in which natives with all kinds of diseases bathe, and later on drink, and thus spread plague and other diseases all over India. That is the fact; but the point is that, symbolically, it is bound up with this occult doctrine; and to the Hindus, of course, it is a very sacred river because of that.

If this Kundalini be lost, then your life is lost! You grow old rapidly and die. On the contrary, if you retain it, you remain young almost for ever,—and Yogis attribute to themselves phenomenal ages,—seven or eight hundred years or more,—and say that they remain young, defeat disease and do almost anything they want to! They make the most extravagant claims, which of course are not true. But they do have extraordinary staying-power, like all Orientals,—attributable doubtless to their

very abstemious lives, their simple diet, and their calm mental lives. Nothing disturbs them. Then, of course, in the East, they do not live as long as we do here. An old man there is phenomenal.

In order to save this precious energy, then, which is thus generated within the system, the Yogis endeavour to prevent the constant dripping away of this fluid,—this “dew,”—which drips down through the Hole of Brahman. What they endeavour to do is to stop up this hole in the back with the tongue; and their great object is to train the tongue so that they can bend it back and insert it there; and if they do this, and plug up this entrance, then they think they have gained immortal life. And the Yogis perform all kinds of curious practices in order to lengthen the tongue and make it more pliable,—even cutting the thread underneath, and rubbing it with salt every day, and pulling it out with the fingers,—all kinds of curious practices to make it long, so that they can bend it back and tuck it up this “Hole of Brahman”; and thus prevent the dripping away of this sacred energy, this “dew.” This is utilized in the body, and directed to the awakening of the psychic centers.

These sacred energies, which are thus preserved, are called ojas, and are supposed to be the most sacred of all energies.

Now, for awakening the Kundalini, and getting it to “perform” properly, you have to begin with certain mudras, as they are called,—which are a combination of the various exercises, that is, Asana and Pranayama, coupled



with all the mental exercises. And there are various mudras. They are called the yoni mudra, the maha mudra, the maha bandha, the maha vedha, the mula mudra, the khechari, the vajroli mudra (which last is said to be the most secret and the most sacred of all) and many others.

These mudras consist of a combination of certain physical postures,—in which the legs and feet and hands and arms and head and all parts of the body are in a certain position,—with breathing exercises, coupled frequently with mantras or chants, and of course intense meditation and concentration, on those points where the centers are located. The breathing intakes the psychic energy or prana. The attitude facilitates the sending of it to certain points in the body; and then, by will, this prana is directed to a certain spot or point,—one of the chakras,—until it is vivified and aroused,—when it begins to glow, it begins to spin, and you have that chakra aroused by the action of the Kundalini power or force.

It is upon this doctrine that certain books have been written in America, such as Karezza, Solar Biology, etc.,—which depend upon this doctrine and its application to physiological (sex) life.

Just an example of one or two of these mudras. (I) Fix the gaze on Ajna, between the eyes, with the tongue tucked up in the epiglottis. Then contract the throat and press the chin onto the breast. (II) Sit on the left ankle; stretch on the right leg, and take hold of the toes with the hand. Contract the throat,



and press the chin firmly against the breast. Now, draw the breath through the Sushumna. After holding the breath as long as possible, it should be exhaled very slowly (so as not to expend the Prana). There are other mudras, —many of which are awkward to discuss, but they can be found described in certain books, —mostly in the Sanskrit.

These Mudras, then, if practised, arouse the Kundalini, awaken the chakras, and as they are awakened and aroused, certain psychic powers result, such as:

Anima, which is the power of assimilating oneself with an atom. Or—

Mahima, which is the power of expanding oneself in space; or—

Laghima, which is the power of reducing gravitation, or “levitating”; or—

Gurima, which is the power of increasing one’s weight,—apparently adding to gravitation; or—

Prapti, which is the power of instantaneous travelling,—that is, “astral projection,” as we here say; or—

Prakamya, which is the power of instantaneous realization; or—

Ishita, which is the power of creating by thought; or—

Vashita, which is the power of commanding and being obeyed by beings, by animals and by matter,—so that one can move objects without contact.

All these, of course, depend upon the awakening of the Kundalini; these powers are mere offshoots of that.

Now, this Kundalini force, as it exists at the base of the spine, is supposed to inhabit a three-dimensional world,—that is, a world like that in which we live; but when it enters the Sushumna, although it enters a definite “space,” as we know it, it is supposed to enter a fourth dimensional space. This is a very curious contradiction, apparently; but there is an odd biological analogy which seems to bear some relation to this point; and it is this. One of the great “miracles” of science is the nutrition of the body,—how it is that a potato or a chicken, which is running around,—or a carrot, or a slice of bread,—can be little Mary Jones tomorrow,—can somehow be turned into little Mary Jones,—a part of her living body. The miracle of it is how? We know that this process of metabolism, or food-growth and cell-growth, goes on all the time in the body. What happens to make this matter, supplied to the body in the form of food, become alive,—part of the living body! We do not know, but we do know this: that if you examine the center of a cell with a high-powered microscope, there seems to be a double flow of material from the outside of the cell to the center, and then out again, in the form of an ellipse; it starts from the outside of the cell,—this matter,—as pabulum or food; that it reaches the center, and at that center some change takes place whereby it becomes living. As it travels back, it becomes body. In this “center,” there seems to be a well of energy,—welling up from nowhere, constant, like a fountain, which comes from no discernible

source, and yet is always present; and it is this energy which vivifies matter. It is "in" space,—and yet it seems to be spaceless. It comes from "nowhere."

You see, then, there is this analogy between an interesting biological phenomenon and the Kundalini force, which, while in three dimensions, is said to enter four, as it passes into the Sushumna.

Just here we encounter the doctrine, on the one hand, of the fourth dimension; and, on the other hand, of more practical ways of awakening the Kundalini. The Kundalini power, then, when it passes into the Sushumna, is said to enter a "mental" world,—this fourth dimensional world; and although it is existent in the three-dimensional world, in one sense (inasmuch as it is definitely connected with a three-dimensional body) its activities are supersensate, superphysical, or fourth-dimensional; and of course, certain chakras are, as I said before, composed of astral matter.

## CHAPTER VIII.

(THE KUNDALINI—*Continued*).

The Kundalini power, after passing up the Sushumna, and awakening the various chakras or psychic centers in turn, is said to create or generate or beget a New Universe of activity, in the sense that it calls it into being. It brings into play, into activity, a new world, which has not existed up to then; this is in a sense a "creation" of a universe by the mating or union of matter and spirit,—and this is what has symbolically been called the Celestial Marriage; it is the arousing of the Kundalini and its action on our material world.

Regarding the awakening of the Kundalini, Swami Vivekananda, in his Raja Yoga, says: ing violently at that last plexus, the basic lotus,

After practising this first breathing for a few days, you take up a higher one. Slowly fill the lungs with breath through the *Ida*, the left nostril, and at the same time concentrate the mind on the nerve current. You are, as it were, sending the nerve current down the spinal column, and striking which is triangular in form, the seat of the Kundalini. Then hold the current there for some time. Imagine that you are slowly drawing that nerve current with the breath through the other side, then slowly throw it out through the right nostril. This you will find a little difficult to practise. The easiest way is to stop the right nostril with the thumb, and then slowly draw in the breath through the left; then close both nostrils with thumb and forefinger, and imagine that you are sending that current down, and striking the base of the sus-

*humna*; then take the thumb off, and let the breath out through the right nostril. Next, inhale slowly through that nostril, keeping the other closed by the forefinger; then close both, as before . . . It is well to begin with four seconds, and slowly increase. Draw in four seconds, hold in sixteen seconds, then throw out in eight seconds. This makes one *Pranayama*. At the same time think of the triangle; concentrate the mind on that centre. The imagination can help you a great deal . . . The next breathing is slowly drawing the breath in, and then immediately throwing it out slowly, and then stopping the breath out, using the same numbers. The only difference is that in the first case, the breath was held in, and in the second held out. The last is the easier one. The breathing in which you hold the breath in the lungs must not be practised too much. . . . One day, if you practise hard, the Kundalini will be aroused.

Now, as you are practising *Pranayama*, and the necessary concentration to awaken the Kundalini, certain forces will begin to develop,—certain phenomena will begin to be observed. One of them is the peculiar internal sound which you will notice; this is called the *Voice of the Nada*. The Hindus claim that this sacred "Voice of the Nada" is heard internally; that it is the "Voice of the Silence," or the "Soundless Sound,"—of which so much has been written, and so much mystery has been made. It is this voice, or this sound, which is soundless to an outsider, but which is distinctly heard by the person himself.

Says H. B. Blavatsky (in *The Voice of the Silence*):

He who would hear the Voice of Nada, "the Soundless Sound," and comprehend it, has to learn the nature of *Dharana* . . . When to himself his form appears unreal, as do on waking all the forms we see in dreams; when he has ceased to hear the

many, he may discern the *one*—the inner sound which kills the outer . . . For then the soul will hear, and will remember . . . And then to the inner ear will speak the VOICE OF THE SILENCE . . . And now thy *Self* is lost in SELF,—*thyself* unto THYSELF, merged in that SELF from which thou first didst radiate . . . Behold! thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God. Thou art THYSELF the object of thy search; the voice unbroken, that resounds throughout eternities,—exempt from change, from sin exempt, the seven sounds in one, the VOICE OF THE SILENCE. *Om Tat Sat* . . .

These sounds or phenomenal acoustic manifestations have been classified.

Madame Blavatsky, again, in *The Voice of the Silence* (pp. 10-11), lists them as follows:

First: a nightingale.

Second: the sound of a cymbal.

Third: the ocean spirit in a shell; sound of rushing waters.

Fourth: the Chant of Vena,—(an Indian stringed instrument like a lute).

Fifth: a bamboo flute.

Sixth: a trumpet blast.

Seventh: dull thunder rumbling.

Eighth: you pass through all those and you attain *Silence*, which is the silence you wish to attain, the "Pearl of Great Price," which has been obtained after passing through these ordeals, in order to obtain these phenomena. Then you arrive at this supreme attainment.

Other writers have said that you hear buzzing sounds, the sounds of a lute, of a harp, of a bell, the sound of waves, of thunder, the hum of the bee, of a metal drum, and finally *Silence*. This drum-sound is generally heard in the Ajna chakra, between the eyes.

Now, if you were frankly to ask me what degree of objectivity I should attach to these sounds,—what they signify,—I should be inclined to think that they have a physiological basis, and they are due to two causes. One is the pressure of the blood, which, as we know, will produce singing in the ears and other sounds; and the second and more important is the fact that by the intense practice of *Pranayama*, tiny air-bubbles find their way into the blood, and, travelling through the circulation, produce these extraordinary sounds. Of course, I think that, *associated* with these sounds occur, very often, extraordinary psychic phenomena; but personally I should be inclined to think that these sound-phenomena have not any particular spiritual significance, but rather are the result of certain physiological phenomena going on in the body.

To return to the point: How to arouse the Kundalini power: Swami Vivekananda, in his *Raja Yoga*, has a paragraph on this, and, in fact, he has been criticized quite extensively for giving so much information,—because, some said, it would cause harm! I have always felt that many people are great cowards, when it comes to matters psychic; for in the same way that you never make any definite advance in physics or chemistry or any other science without *experimenting* and trying things out, in the same way you do not make any advance in psychics—unless you experiment.

When I was working in Yoga systematically, people would say to me, "Oh, it's all right; you'll become insane! You'll have trouble with



your lungs and your mind by following these Pranayama exercises; you'll become insane eventually!" And I would reply, "All right; I *will* become insane. But I am going to do these exercises!" And I *did* do them, and I don't think I am insane. At least, I hope not!

The point is, I think there is very little danger in giving these exercises to people, because practically no one has the persistence to follow them out! It requires great practise and concentration, for months and months, to obtain enough results to be detrimental to anybody, and by that time you have had enough experience to do them properly.\*

Vivekananda says:—

*Prana* means the vital forces in one's own body. *Yama* means controlling them. There are three sorts of Pranayama,—the very simple, the middle and the very high. The whole of Pranayama is divided into two parts. One is called filling; the other is called emptying the lungs. When you begin with 12 seconds in the lowest Pranayama, when you begin with 24 seconds in the middle Pranayama, that Pranayama is the best which begins with 36 seconds. That Pranayama in which there is first perspiration, then vibration of the body, then rising from the seat and joining of the man's soul with great bliss,—is the highest Pranayama. Fixing the mind on the lotus of the heart, or on the centre of the head,—this is called DHARANA.

(As a matter of fact, Dharana is not limited to that. You can concentrate on other things.)

*Dhyana* is spoken of, and a few examples given of what to meditate upon. Sit straight, and look

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\*"Every man is either a fool or his own physician at Forty." (Proverb.)



at the tip of your nose. Later on, we will come to know how that concentrates the mind, how, by controlling the two optic nerves, one advances a long way towards the control of the arc of reaction and so to the control of the will. These are a few specimens of meditation. Imagine a lotus upon the top of the head, several inches up, and virtue as its centre, the stalk as knowledge. The eight petals of the lotus are the eight powers of the Yogi. Inside, the stamens and pistils are renunciation. If the Yogi refuses the external powers, he will come to salvation. So the eight petals of the lotus are the eight powers, but the internal stamens and pistils are the extreme renunciation, the renunciation of all these. Inside of that Lotus, think of the Golden One, the Almighty, the Intangible. He whose name is om, the inexpressible, surrounded with effulgent light. Meditate on that. Another meditation is given. Think of a space in your heart, and in the midst of that space think that a flame is burning. Think of that flame as your own soul, and inside that flame is another space, effulgent, and that is the soul of your soul, God. Meditate upon that in the heart . . .

Of the two great sources of information concerning these inner, mystic practices of the Yogis, the *Shiva Sanhita* is strangely silent. It gives almost no information of value regarding the awakening of the Kundalini. The *Hatha Yoga Pradipika*, however, is more precise. Here we read:

As Ananta, the Lord of Serpents, supports this whole Universe with his mountains and forests, so Kundalini is the main support of all the Yoga practices. When Kundalini is sleeping, it is aroused by the favour of the *Guru*, and then all the lotuses and Granthis (knots) are pierced. Then Prana goes through the royal road, Sushumna. Then the mind remains suspended, and then the Yogi cheats death . . . He who, with upturned face and tongue closing the hole in the palate, contemplates upon Kundalini, and drinks the clear waves of the stream of nectar, flowing from the moon in the head into

the sixteen petalled lotus (in the throat), through the control over prana, during the Hatha Yoga practice,—this Yogi is freed from all diseases and lives long with a body soft and beautiful as the fibres of a lotus stem. . . . The Kundalini is described as being coiled like a serpent. He who causes that *shakti* to move is freed, without doubt . . . . You should awaken the sleeping serpent Kundalini by taking hold of his tail. Between the Ganges and the Jumuna there sits a young widow inspiring pity. He should despoil her forcibly, for it leads one to the supreme seat of Vishnu. Ida is the sacred Ganges and Pingala the Jumuna. Between Ida and Pingala there sits the young widow Kundalini. . . . Seated in the *Vajrasana* posture, firmly take hold of the feet near the ankles and slowly beat with them the *Kanda*. Assuming the *Vajrasana* posture, the Yogi should cause the Kundalini to move; he should then perform the *Bhastrika Kumbhaka*. Thus he will soon awaken the Kundalini. He should then contract the sun (near the navel) and cause the Kundalini to move. Even though he be in the mouth of death, he need not fear it. (Contracting the stomach contracts the "sun.") By moving the Kundalini fearlessly, for about an hour and a half, she is drawn upwards a little through the *Susumna*. By this process Kundalini certainly leaves open the mouth, and the Prana goes naturally through it. . . . Only a Yogi leading the life of a celibate and observing a moderate and nutritious diet, obtains perfection in the manipulation of Kundalini, within forty-five days. Having set the Kundalini in motion, he should practise the *Bhastrika Kumbhaka* constantly. The person perfected in Yama, and practising this, need never fear death. . . .

The whole sum and substance of the *mudras*, as a matter of fact, is simply this: That one must, while sitting in *Asana* and practising the *Pranayama*, concentrate on the chakras, in turn, beginning with the lowest and meditating on that, and then on the next, and then on the next above, and so on,—until the seven

have been passed through. The first stage is to endeavor to *feel* the position of the lotuses in the body,—to become as sensitive and receptive as possible, and then to feel, if possible, *where* that center is. Then to push or direct all the pranic energy and consciousness in the body to that particular point,—and not only try to feel it, but to imagine yourself,—your conscious self,—*in* that point,—as though you were looking at the universe *from that spot*,—not from the head or out from the eyes, but from the solar plexus or from the heart, or wherever the chakra is situated. In other words, transfer your consciousness to that point, and be there consciously for the time being. As the centre of consciousness is shifted, you begin to feel a stirring. You should then hold it there. meditate on that spot, and then *will* that that centre shall be aroused, by this psychic energy which is being directed to that particular centre.

The point is, you should not try to develop purely telepathy, purely clairvoyance, purely astral projection, purely physical phenomena,—but rather to arouse the Kundalini by certain methods of life,—mental and physical, psychic and spiritual; and when *that* is awakened, automatically all these psychic powers will come to you. As proper progress is made in awakening this power, these other psychic phenomena will come of themselves,—of their own accord; then it is said that you are able to levitate yourself, or project the astral body, to read other people's minds, to control ani-

mals, or to become invisible, or any of the numerous things which you have read about.

There are many people who, when you mention "Samadhi" or "Cosmic Consciousness" will say: "Oh, that is all hallucination! You are in a morbid, abnormal state, through these concentrations, breathing exercises, and so forth! You get into a sort of semi-anesthetic condition, where anything appears real to you—in which state you deceive yourself—as in dreams." But the Hindu says, "No, it is a true state; it is as real as anything in the world, and if you do not believe it, *experience* it yourself; and then you will believe it." The psychologist says, "No! I cannot experience this. I want an objective, outside proof." And the Hindu says, "You can't have that objective, outside proof. *Experience* it. Then you will know."

So there is this irreconcilable conflict between the two schools—the objective and the subjective. One says, "You must know from inner experience"; and the other says, "I must know from outside experience"; and you cannot settle this argument unless you have enough of the inner experience to know that what the Hindu says is true.

Of course the Hindus, like all Orientals, are flowery in their language. They are bombastic. They claim a great deal, and they say many things which appear to us rubbish—and a great many things which doubtless *are* rubbish—such as living forever, and "He who does this is im-

mune from all disease," and so on. Nevertheless, they possess great knowledge and know great truths.....

Their metaphysical systems are among the most remarkable in the world, and, considering that they were largely composed several hundreds of years B.C. (two or three thousand according to some authorities) remain one of the most extraordinary achievements of the human mind. This knowledge was entirely acquired "from within,"—by introspection.—and it is a remarkable fact that so much wisdom could have been attained in this manner, and that so many of their scientific claims should have been verified by modern physical science.

Yoga Philosophy has this great advantage: it can be tried by anybody, and nearly anybody can get certain results, if he will only follow the instructions given.

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